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Flight into Egypt

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—Merson

Repose In Egypt

"Ah, Sphinx of the countless years, tell me your dreams! You front the level moon with a face that baffles me, with eyes that see yet do not reveal, with lips that smile so faintly that while one says, 'Lo there!' the smile becomes a question and the question vanishes. What thoughts dwell in your mind of stone? What hopes or fears flit through the adamantine chambers of your bosom? Are you, too, waiting? Waiting, for what?"

"I am the Genius of the Unexplained, the symbol of the Eternal Mystery. I am waiting between the two eternities for him who shall solve my riddle."

"O Sphinx, the world is full of riddles. What is thine?"

"I would know the meaning of Man. Out of the gray dawn of the world he came, and as the centuries fall I have seen his generations file down the long valley, sowing and reaping, dreaming and building, with laughter and tears; till each in his turn reaches the borders of my desert, gazes into my face a moment and vanishes over the horizon of the setting sun. I would know the whence and whither and the all-between—the fountain whence they spring, the river that makes green their footsteps, the ocean whither they flow."

"Thy vigil is ended, Sphinx! In thine own bosom lies the answer. This little child is he who shall teach Man his meaning. Out of the fountain of Immortal Love he came, into the deep of Immortal Love shall he go; and all between—the shadow-valley of the sowing and the reaping, of the dreams and labors, of the laughter and tears—is watered by the river of Immortal Love!"

—Author Unknown

All The Road To Egypt

All the road to Egypt
Sang to see them pass,
The Child asleep on Mary's arm,
Old Joseph, shielding them from harm,
The Angel, beautiful as hope,
Leading by a twist of rope
The little, gray-coat ass.

All the road to Egypt
Knelt to see them pass,
The Child's dear head haloed gold,
Madonna's robe in many a fold
Of changing blue like shimmering wave,
Whose falling grace a glory gave
Even to the dusty ass.

All the road to Egypt
Danced to see them pass,
Old Joseph's cloak of cinnamon,
The Angel's restless wings that shone
Green as the trees of Paradise,
And like some curious, chased device
A little silver ass.

All the road to Egypt
Bloomed to feel them pass,
So raced the sap in stem and root
The withered fig tree sprang to fruit;
The palm and olive bowed their load
To Mary's lips; that purple road
Bore thistles for the ass.

Still the road to Egypt,
While the centuries pass,
Remembering that sweet caravan,
Mother and Child, their guardian
Following on staff of sandalwood,
And serving them in brotherhood
God's angel and God's ass.

—Katherine Lee Bates

From the "Pilgrim Ship" (Woman's Press, New York 22, N.Y. Copyright 1926)

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Of The United Presbyterian Church

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Telling His Story To The Multitudes

Foreign Textbooks Reviewed by MRS. ADDISON LEITCH, R. R. 1, Evans City, Pa.

Three G-Goals In The Near East

When an Arab leader was asked what his party planned to do for the good of his country, he answered with great enthusiasm, "I always reply to that question with the three 'G's.' We plan to improve our country geologically by spreading all these riches over the earth to improve our cattle, our land, and then there's the third 'G'—we're going up into the air for something—but I can't remember what." The uncertain and unplanned, that third "G," seems to be typical of much that is going on in the political life of the Near East today.

One goal which missionaries and most governments share alike is that of teaching the people to read. The illiteracy among all Arabic-speaking countries is appalling. Missionaries have pioneered wherever they have gone in getting printing presses into operation and in opening schools and in teaching people to read wherever possible. Today the rulers and leaders are as eager as the missionaries to have the curse of illiteracy stamped out and in many countries have cooperated wholeheartedly with plans to teach the people to read. Dr. Laubach's work in this field has been noteworthy in the past few years.

When the early missionaries went to the Near East they found that their copies of the New Testament and their tracts were worthless for distribution for almost no one could read them. "Think of the most ignorant family you ever knew and then think that almost all the people here are still more ignorant." Those were the words that an early American missionary to Asia Minor wrote home to his father. Nine hundred years after the Chinese had first discovered how to print from type, there was not a single public press in the Near East. Most of the few books in existence were handwritten manuscripts. All the earliest missionaries sent home pleas for some sort of printing presses. The home church responded.

The American Mission Press was set up on Malta, a gift of the combined Presbyterian, Reformed and Congregational group, known as the American Board. Its early operation was under great difficulty for at first there was no one capable of operating it. But as time went on the American Press has turned out a stupendous flood of literature. The Greek writings have continued to be produced in Malta, but the Arabic part was moved to Beirut in Leb-

Review from "Near East Panorama," Chapter 4; "Assignment: Near East," Chapter 8.

anon, where it has helped to carry the gospel in printing almost around the world. In fact at one time, the only Arabic publications to be found in the United States came from Beirut.

The greatest contribution of the Press has been the printing of the Bible in Arabic. But in addition to its distinctly religious work, the Press has been able to make other contributions. As people have learned to read and schools have been opened there has been a great need for textbooks and this the Press has been able to supply. It also produced the first successfully arranged vowelled Arabic type. Other presses have been set up by other mission groups as the years went by and they too have done an invaluable work.

But Pliny Fisk's remark about the ignorance of the people is almost as true today as in the day it was made over a hundred years ago. All the printing presses are useless if the people cannot read what they produce. In 1945 it was estimated that the Saudi Arabians were 99 per cent illiterate, the Iranians 90 per cent, the Egyptians 88.5 per cent, the Turks 75-85 per cent, the Syrians 70 per cent, the Lebanese 56 per cent, and in Palestine the Christians 37.5 per cent, the Moslems 83 per cent, and the Jews 12 per cent.

With such vast masses of people unable to read, the winning of converts is an almost insurmountable task. If the "fellahin" or peasant can be taught to read and therefore to think more independently, there will be a much brighter outlook for Christianity in the Near East. The governments are urging campaigns for literacy as well as the missions and often have coordinated their campaigns as in Egypt.

King Farouk sent a personal invitation to Dr. Frank Laubach in 1947 to come to explain his plan. The key to the plan is the simple idea "each one teach one." Each person who is taught to read is supposed to go immediately to teach another what he has just learned. The lessons are simple and at the end of the twelve, beginner should be able to recogni about 280 common words in print. Then he moves to a book, *The Story of Jesus* written simply. King Farou instructed his Ministry of Educati to share in preparations for institut ing the plan and the officials worke closely with a committee compose of members of all Christian groups. Naturally the United Presbyterian were delighted to help in furtherin plans for spreading literacy. Besid the missionaries who participated a tively, a notable worker was a you Egyptian woman, Helana Mikha experienced in book and libra work. Her work was so success that the government of the Sud where the United Presbyterians al have missions, asked her to contin her teaching among the Arab speaking Sudanese. One minister Egypt bought one hundred prim and induced his entire congregati to teach or be taught. The men m every night for worship and th had study classes. The women m twice a week for the same purp Then as each one taught another, t minister hoped that every one of five thousand inhabitants in his v lage would learn to read.

To think of Literacy in Egypt and the North Sudan is to think of Miss Helana Mikhiel

Other countries in the Near E have been glad to secure Dr. L bach's services to carry on the s sort of campaign.

Tensions Of Emerging Arab Nations

NATIONALISM has risen fast and fanatically in the Near East. The nature of Islamic faith leads to a state religion. Whenever a Moslem state takes on new vigor, religious minorities face new curtailments so that an understanding of the new nationalism in the Near East is important to missionary work.

Arab nations have had a chance to emerge only since the breakup of the Ottoman Empire, then in control of a large part of the Arabic-speaking world. Early in the first World War, the Turks urged all Moslems to aid Germany and Turkey in their war against Great Britain and France. However, Great Britain needed desperately the help of the Arab nations and promised aid in a revolt from Turkey.

As early as 1875 students in what is now the American University of Beirut had met in a secret society to work for independence. Other groups were formed and worked in secret, about half Christian and half Moslem. So with their growing spirit of nationalism they looked with favor on the British suggestion of revolt. A memorandum was drawn up specifying that the territory corresponding to modern Syria, Lebanon, Palestine, Jordan, Israel, Iraq, and Arabia, was to be independent at the close of the war. The Arabs, organized in large part by T. H. Lawrence, did enter the war on the Allied side and rendered great help. But about a year after this, there was a secret agreement made which divided much of this territory between Great Britain and France. Soon after came the Balfour Declaration which favored the establishment in Palestine of a national home for the Jewish people. There was dismay and confusion in the minds of the Arab leaders, although statements by Great Britain and the United States, to the effect that the people would be allowed to have the government of their choice, helped to allay fears. Then the League of Nations put almost the whole area under mandatory rule.

Naturally there was much ill feeling among the Arabs toward the Western Powers and a complete confusion over this breach of faith. As the confusion lasted, some of the Arabs educated in American schools urged cooperation with the West as the way best for their nations, but the Axis powers did all they could to woo the people to their side in the last war. Now that the war is over, almost all Arab countries are suffering from severe internal tension between reactionary Islamic groups and liberal groups who wish to be done forever with the shackles of Islam.

Turkey, center of the old Ottoman Empire, emerged from the first World War as a defeated nation, but it has made amazing progress. There was sufficient desire for independence to produce a republic in 1923 with Mustafa Kemal, later called Ataturk, as the first president. During the next twelve years amazing changes took place in Turkey. The state became secular rather than religious, the wearing of the fez was abolished by law, the old calendar gave way to our western one, civil and penal codes came from Switzerland and Italy, European numerals and weights and measures were adopted, a modified Latin alphabet replaced the Arabic script, Sunday became the weekly day of rest instead of the Moslem Friday, and women were given the right to vote and hold office. All Turkey's practices are not democratic according to our standards but she has made real progress. However, religious growth has in no way kept pace with political and social revolution. If the religious vacuum is not filled soon with a satisfying faith, Turkey may fall into worse times than before. Her chief

external problem today is a great fear of Russia.

Another country which is extremely fearful of Russia is Iran. Iran, too, has been a pawn in European politics. Her modern history begins when Reza Khan was crowned as Reza Shah Pahlavi. About that time England, in order to counteract Russia's policies, set out to help in the building of a strong and independent Iran. The Shah did not make as complete a break with tradition and Islam as did the Turkish dictator, but he loosened the ties with Moslem leaders, discouraged pilgrimages, and brought subversive tribes into line. During the second world war, the Allies occupied the country and guaranteed Iran's sovereignty. The Shah was exiled and his son, a more likable fellow has ruled. Today there is a resurgence of a fanatical Moslem sect, with much political unrest, besides the ever-present fear of Russia.

The tragic history of modern Palestine is fresh in the minds of most of us. The land where there were many friendships between Moslem and Jew and Christian Arab has become the scene of one of the bitterest divisions of modern times. After the first World War England found herself in the impossible position of having promised independence to the Arabs and a national home for the Jews. In the years of the great persecution in Europe, Jewish refugees poured in to Palestine until the proportion of Jews had increased from one ninth to one third. The Arabs in Palestine became dismayed as the numbers of Jews increased and more and more affairs and businesses were taken over by the Jews. It was hard to understand why their country should have to allow unlimited admittance to Jews when countries like America had strict limitations.

From the first the Zionists seized on the possibility of a national state in Israel. Support came financially and politically from many Christian countries. Our own country has done much to encourage the Zionists, with large sums of money being contributed by Christians who thought they were helping to establish a place of refuge for the persecuted Jews of Europe and by others who thought they were aiding in the fulfillment of prophecy in the Old Testament. Other equally sincere Christians have felt that the Arabs were being terribly wronged.

Finally, as the result of much pressure, the United Nations voted to partition Palestine. The full-fledged warfare broke out. The sad story is known. The State of Israel has been established and recognized. 900,000 Arabs have been made refugees in their own country in conditions no better than those of the European refugees in the last war. Israel faces many struggles before it is secure as a country and in the meantime the Arabs who have been dispos-

Primitive Methods of Farming—one reason for poverty in the Near East.

sessed and wronged are ripe for Communism, many being very distrustful of a West which has allowed such things to happen to them. Many Arab Christians have suffered.

Every country in the Near East has to contend with poverty. It is one of the conditions which make the communists hopeful of their success there. Some of the peasants and laborers are beginning to realize that poverty need not be necessary and accepted as the will of Allah. There are several reasons for the general poverty. First is the lack of arable land. It will take a great deal of money to build the dams and irrigation systems needed to make the land as productive as it can be. Many of the countries are looking hopefully to President Truman's Point Four program to make possible some of the projects for relieving poverty. Other reasons for poverty are the density of the population, the primitive methods of farming, the extreme ignorance of the people, and the immense amount of wealth concentrated in the hands of the few.

Recently there has been a sudden economic boom in Arabia, Iran, Iraq, and Lebanon. It is the world's interest in the great oil pools of these countries which has led to newly flourishing business. Oil has involved America deeply in the interests of the Near East. Many Americans have gone to the area to live and can be great helps in the spread of Christianity if they desire. Some of the oil companies have shown great wisdom in seeing that some of the profits from the oil go into bettering the welfare of the common people, but in other cases the common person has a right to question whether the oil companies know anyone but the already wealthy.

The coming of the oil companies has hurried industrialization in many areas but other countries are on the threshold of industrialization, too. The state of Israel has more new industries than any other, Egypt has a new cotton mill, and other industries are beginning. With the coming of industry come problems of labor and some governments are passing legislation to better working conditions.

All the governments are taking steps to improve the economic situation and those countries with oil have been able to get money to finance some of their plans.

Minority groups are a great problem. Christians often find it almost impossible to get work in non-Christian areas.

So we see that the Near East is full of strong tensions and uncertain plans. There is poverty everywhere, minority groups are not given just treatment, governments are often unstable, the upheaval in Palestine has caused serious disturbances all through the region, there is a feeling that more aid from foreign countries may be needed, and there is a fear of Russia.

Christian missions have barely scratched the surface of the need visible everywhere. They are very conscious of the challenge that comes from the emergence of these new nations into a modern world, hoping that they may provide the spiritual power for guiding these Near Eastern people into lives of hope and service.

The task of Christian missions in the Near East is to make Christ the personal Saviour and power in the lives of the men and women who are changing these ancient countries into states in a modern world.

"For Such A Time As This"

By MRS. JOHN P. WHITE, Editor Emeritus of "The Women's Missionary Magazine," Pittsburgh, Pa.

The very repetition of these words carries us back to 510 B.C. There flashes before our minds the splendor of an oriental court; then the figure of a beautiful woman. She is young, she is beautiful, she is dressed in gorgeous silks and satins, her hands are sparkling with gems; she is a queen with great power, yet undiscovered. Her people the Jews are threatened with annihilation; her uncle Mordecai implores her to go before the king and beg for the lives of her people. As she hesitates, he says to her, "Think not that thou shalt escape . . . Who knoweth whether thou art come to the kingdom for such a time as this." After fasting and prayer with her maidens she makes a brave declaration: "I will go unto the king."

We need dwell on this age in which Queen Esther lived only long enough to point out that here was a woman with a great responsibility who faced a duty and with the help of God courageously performed it.

Coming down through the centuries we might discuss many crises in the history of the church: the first Christian age when many of the disciples faced martyrdom, the persecution of our Scottish forefathers; or in national history the great wars—the Revolutionary War, the Civil War, the First World War, the Second World War.

Today? As one reads the papers and listens to broadcasts one finds an undertone of anxiety and fear. A quotation of one who wrote before the Second World War is apropos: "He who is not alarmed and does not feel the dangers of the hour palpitating in his hand is not awake to the great issues before us."

ASSIGNMENT: EGYPT is what we are concerned about in this study of the Near East. Egypt has a long, long history. Read it for yourself, look at her temples and tombs and pyramids that have stood through centuries and are still the wonder and admiration of the world, the delight of travelers and the hunting ground of the Egyptologists.

Egypt is, and for centuries has been, one of the most strategic areas in the world. For centuries the caravans of all North Africa carried her produce across the edge of the land along the Mediterranean coast to the markets of Damascus and other eastern marts.

It is interesting to recall that back in the feudal age a canal was cut from the Red Sea westward to a branch of the Nile in the Delta. This canal fell into disuse but was restored by Darius. A tablet was found which bore the inscription: "I, Darius, commanded to dig the canal from the stream flowing into Egypt called the Nile to the sea which stretches from Persia. Then the canal was dug as I commanded and ships sailed from Egypt through the canal to Persia according to my will."

Today the great Suez Canal is really at the crossroads of the world; through it passes some of the world's armies and much of the world's commerce.

ASSIGNMENT: EGYPT is our concern now. There are some other churches carrying on work in Egypt but the major responsibility belongs to the United Presbyterian church. Once in the early centuries the people of Egypt were largely Christian but today in a population of 21,000,000 only about 2,000,000 bear the name Christian; these are Coptic Christians, Greek Catholics, Roman Cath-

olics, and Protestant — or rather Evangelical.

Northern Sudan, the gateway to the great center of the continent of Africa is also under our assignment. Though it is a separate country its people are Arabic speaking. The early members of the church at the beginning of the work there were from the church in Egypt who had gone there in government service or in business. The problems and needs are much the same in both fields.

For Such a Time as This
EGYPT NEEDS PEOPLE

Egypt does not need just a multitude of human beings, for these are accumulating faster than she can care for them. It is rather startling to recall that when *Assignment: Egypt* was given to the United Presbyterian church in 1854 the population was not known. The first accurate report was made in 1897 when it was given as 9,734,405. It has increased steadily decade after decade, adding to our responsibility. This means that Egypt needs special people, young people, Christian people as messengers of the cross to carry the good news of salvation to the waiting millions. Moreover Egypt needs the knowledge, the understanding, the sympathy, the love and the support of the men and women and youth who have made themselves responsible for her evangelization.

Never in the history of the church have there been so many young people who are willing to go to any place of need and darkness. They are offering themselves to the Boards, not hastily, but after much heart-searching and prayer; they feel sure God has called them. The Boards want to send them but when they look at the mounting expenses they are forced to say, "We cannot send you now; new missionaries can be appointed only as they can take the place of those retiring from the fields."

These young people are forced to abandon that which has been the deepest thing in their lives, the vision of missionary service. They ponder over the situation. They know about the "shrunken dollar" but as they see the prosperous-looking people in the church coming and going they ask, "Why is this? We can remember back a number of years and we never saw our church people enjoying so many luxuries as they are now enjoying with "shrunken dollars."

The missionary program of the church threatens to remain static. We cannot stand still in our personal lives; if we do not move forward we go backward. The church simply cannot just mark time, she must go forward.

Our young people need to be reassured that this *Assignment: Egypt* is not something to be abandoned; it is the contract of the church for life.

There are certainly latent powers of love and money as well as personality which the church will never place on the altar until the appalling needs of the millions committed to our church are made known to them.

For Such a Time as This
EGYPT NEEDS PRAYER

Egypt needs the prayers of the whole church. To be sure there are many people already praying for Egypt. There is no way of estimating how many men are praying but there is a rather good index when we consider the women. The *Prayer Cycle* gives the names and the location of all missionary workers in all the fields of our church at home and abroad.

Our prayer assignment begins on "Fifth Day" then come "Sixth Day," "Seventh Day," "Eighth Day" and "Ninth Day"—five days for Egypt

which indicates how many people, places, and projects are named for our remembrance at the throne.

These pages are rather educational. There is quite a little information tucked between the lines. The great city on the coast mentioned first is mentioned four times in the Book of The Acts; there is mention of the crusaders, then the tomb of a Moslem saint, the great cotton mills where many people labor, a large missionary educational and medical center where jackals were once worshipped. Again there is the great Moslem University with more than 40,000 students who become zealous missionaries for Islam. There is the city where are located the temples and tombs of the ancients. The largest city on the continent of Africa is in our assignment. Then the churches, hospitals, libraries and the names of all the workers in Egypt. Our *assignment for prayer* is large indeed.

Let us think of the *Prayer-Cycle* in a personal way. What does it mean to each individual whose name appears in its pages. Can you think of just one person—any one—facing a problem? She has prayed over it, she has sought help and counsel from others but she can see no solution; she is puzzled, perplexed and discouraged. Then she remembers—"This is my day in the *Prayer Cycle.*" She opens it, reads her name, new courage comes into her heart and she is given strength and courage to face her task, when she realizes that thousands of women are holding her up before God that very day.

Let us confess that not all the women of the United Presbyterian Church are prayer helpers; they do not know about this *Prayer Cycle.* The membership of the church, as given in the Assembly Minutes is 213,810 at least one half or even more, perhaps 107,000, are women, young women and girls. Only 26,848 women and 9,979 young women are members of The Women's Missionary Society and hence the others have no knowledge of this blessed service of intercession. The Juniors have their own little *Prayer Cycle* and join their prayers with those of their mothers.

With our staggering *Assignment Egypt* facing us, let us summon the one hundred and seven thousand women in the church to become our prayer partners.

For Such a Time as This

EGYPT NEEDS POWER

From a political point of view doubtless the leaders in the government of Egypt want power more than anything else in all the world and Egypt is not the only government with such a desire. The church of Christ is promised power in his service and should desire to see its manifestation follow the preaching of the Gospel. We speak with love and admiration for the Evangelical church in Egypt, working under restrictions but fervently and eagerly desiring greater freedom and a wider service and more spiritual power.

Power was promised to the first disciples of Christ and after days and nights of prayer the answer was given. The same power was promised to the first missionaries 97 years ago. The same power is promised to the Evangelical Church in Egypt and to the United Presbyterian Church in North America today.

So little is the Holy Spirit mentioned in our committee meetings and in our programs and we might add in our churches that some of our members at least, seem like the group of believers in Ephesus when Paul asked: "Did you receive the Holy Spirit when you believed? And they said, No, we have never even heard that there is a Holy Spirit

(*Continued on Page* 231)

Worship Service

THEME: *The Presence of Christ* (Matthew 28:20b)

CHRIST, THE CHASTISING FRIEND

By MISS ANNA A. MILLIGAN, Sterling, Kansas

Prayer by leader—for the leading of the Holy Spirit in all that is said or thought during this period.

Praise: B.S.H. 245, 226, 176.

Read Matthew 11:20-30.

As we read our reference books on the Near East, we wonder if God is not angry with those lands today as He was with Chorazin, Bethsaida, and Capernaum, when He was here on earth; or as He was with Israel and Judah in the days of Amos and Micah. These lands have certainly had woe after woe during these latter days, following many during the past decades and centuries.

Our God is the same yesterday, today, and forever. He is a chastising God, as He seeks to turn His children back from sin to Himself. He is counting upon us to work out His purpose with Him for we are ambassadors for Him. As in the days of the prophets when He revealed what He would do in punishment, He always added a message of hope, so now He says in His most loving words, "*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*" What is the message of hope that the Near East needs today.

Our nation as a nation has had an unprecedented opportunity for a sympathetic presentation, not only of our gospel, but also of our highest ideals for Near East individuals and nations as nations. Those doors have been standing open, but we cannot expect them to remain open much longer. Their Communistic neighbor is bidding eagerly and constantly for the peoples and nations of the Near East. They are hungry, for a friendship that does not patronize, says Turner, and for a love that can forgive. Do you think we have shown such a friendship? Do you think Christ is pleased with what has been done by "Western Nations"? Have we shown good will or self-interest in our international dealings, thus far? What can the church of Christ do that the U. S. nation has not done to bring about a condition where,

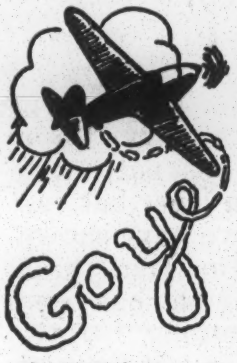
"Nation with nation, land with land,
Unharmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity."
—J. A. Symonds

The once powerful Moslem Empire has been falling to pieces during the decades and is still disintegrating. Christ's Kingdom is advancing slowly, but advancing. "God forbid, however," says Dr. Charles H. Robinson, "that we should look with satisfaction on the decline of Islam, or that we should do anything to weaken the faith of a single Moslem in his Prophet, unless we are prepared to offer him what we believe to be a truer faith in its place."

Pray:

1. For relief of suffering refugees.
2. For the abolition of anti-Semitism everywhere.
3. For love to abolish hate and suspicion; for cooperation instead of discord and division in U. N. meetings; for a just settlement of world problems.
4. That the Near East may not be brought under the banner of communism, secularism, materialism, or any other *ism* that enslaves, but may be brought to follow Christ.

+ PROGRAM SUGGESTIONS +



Since the invention of the airplane, "Sky-writing" has been used to proclaim many things to upward-looking multitudes. Imagine the "sky-writing" reads, "Go ye"! "Go ye" to the Near East, because of, and in spite of tensions in the emerging Arab nations! "Go ye" with Literacy and Literature to Egypt, the North Sudan—and also to Pakistan and India, South Sudan, Ethiopia! "Go ye" for *Such a Time as This!*

METHODS: Various presentation methods may be used. First, note following two paragraphs of pertinent suggestions sent by Mrs. Addison K. Leitch with her article:

"A flight log can be used in connection with a map of the area. The imaginary flight can start at the Atlantic Ocean and follow the Near Eastern countries around. Each entry can be a fact of geography or politics or history of the country over which the flight is made.

"A pilot, or a pilot and co-pilot, might describe the countries over which the flight is made, by giving the material in these chapters as it applies to each country. A good point can be made of the ease with which each country is now in contact with its neighbors because of the fast flying times."

Note supplementary Magazine articles on Egypt and North Sudan; Consult Baker *Guide;* select appropriate leaflets and material from *Packet on Near East,* including *Workbook* pages 16, 24, 35, etc. (Order from Literature Department.)

Prayer Cycle Suggestion: Educational work and workers from Days 5-9; 16-21; 26-30.

Roll Call: Name one U. P. missionary in educational work.

COVER PICTURE: Did it seem strange that the *November Magazine* featured the Christmas picture of the Wise Men approaching Bethlehem? Reason: to help those building December programs. However, note the sequence of events (Matt. 2)—visit of Wise Men; their departure without telling Herod of birthplace of Jesus; the warning to Joseph in a dream; the Flight into Egypt, which is featured as the Cover Picture for this Magazine.

A splendid study of pictures on this Flight are found in *Christ and the Fine Arts* by Maus. The quotation on the first page of this Magazine, used with Merson's "Repose in Egypt" is, according to Maus, "more effective if read to the music of "Tenderly Sleeping." Use the poem, p. 2, with Cover picture. Concerning the Cover picture, ask or answer such questions as:

1. What words of the heavenly messenger made necessary this Flight?
2. How do you know whether it is near the beginning or end of Flight?
3. What time of day is it?
4. What desires, hopes, longings, are portrayed in faces and postures of Mary and Joseph?
5. What is the most important message the picture conveys to you?

QUIZ — WHO? WHAT? WHERE?

WHO? — T. K. Lawrence; Riza Khan; Jim Poweshiek; Mrs. Sadik; Purchaser of 100 Primers to teach his whole congregation to read; Rosaltha Kenagy; Mrs. B. H. Parker; Mrs. Mary Samuel; Faiga; Mohammed Kheir.

WHAT? — Literacy Campaign slogan; "3 G's"; Balfour Declaration; Important event in Turkey in 1923; Moslem Sabbath; Canal at crossroads of world; *Prayer Cycle;* Important meeting in Cleveland; Great political

(*Continued on Back Inside Cover*)

"Teach One—Reach One"

By MISS MARGARET BARK, Cairo, Egypt

"Don't forget book five!" shouted an Egyptian farmer riding a donkey along the road as we left Jawli, a village where we had given certificates to ten men who had finished the Laubach Primer and were reading in the twelve volumes of the Life of Christ series. Dr. Gordon Parkinson and I had distributed books to all the men according to their progress in reading. Because of a shortage in our supply of book number five, our friend on the donkey had been asked to wait for his until more could be sent out.

The man's enthusiasm was characteristic of the spirit we have found everywhere in Assiut among adults and young people who have not had the opportunity of education and who are having books opened to them for the first time in their lives. It was with great personal satisfaction, evidenced by broad smiles on their faces that these ten men read to us as we "examined" them before presenting the certificates. While they were waiting for the papers to be signed the whole group was busily reading in their new books or patiently teaching a less advanced member of the group which gathered for the ceremony. "Each one teach one" was the natural result of the joy these men felt in learning how to read. At least one person had taught his brother the first few lessons even before we arrived to expound the Laubach slogan.

This work was the result of a daily vacation Bible school conducted in his home village by a student at Assiut College. Although the men wanted to learn to read they were ashamed to come to the daily classes, and so the young leader taught the group privately in his home where they gathered after their work of the day was done. For the presentation of the certificates many of the men had to be called in from the fields.

Less spectacular, perhaps, yet quite as effective, is the work done each week day by the wife of the pastor of the Third Church, Assiut. Each morning Mrs. Sadik leaves her home early to visit among the poor women of her husband's congregation, teaching the illiterates and conducting short devotional services for the women who are not able to leave their homes, even for church.

At some homes two or three women are gathered, or stop their washing or baking or other tasks to have their lesson in reading. Many are working in the primer, for learning is difficult for these women who have few outside interests and little encouragement from their families. However, some of them have proceeded well into the Life of Christ series and some are even reading in advanced books and from the Bible.

In a dingy room on the roof of a more prosperous dwelling Mrs. Sadik helped a mother to read through the primer and was met by unusual success. The woman quickly picked up the new words, and jokingly said that she really ought to get a diploma for her progress. Her joy knew no bounds when she was shown the red-and-black certificate that would be hers when she finished the book. With the help of a little daughter who has been attending school she planned to finish the book before Mrs. Sadik's next visit.

Women crowd around Mrs. Sadik in another home which she visits where several one-room houses open off a common court. In the midst of washings being done and hung up and with goats, chickens, pigeons, cats and children running around

An Egyptian Pastor and Women reading

her pupils, Mrs. Sadik listens to each woman read from her dog-eared book and corrects and explains whenever necessary. Here a young girl who had attended school for some years teaches her mother and a few of the other women when Mrs. Sadik comes on her weekly visit. Some of these women also come to the women's meeting at the church each Tuesday and are taught after the service there.

Also on Sundays many women stay after the worship service to learn to read. If the building is cold on winter mornings, they step out into the sunshine for their lessons. Occasionally one of the educated women of the church helps with the teaching.

All this work is done in addition to Mrs. Sadik's housework, caring for her two little boys, making pastoral calls with her husband and teaching from time to time in the small school held daily in the church.

Additional work is being done by the Assiut Bible Women, similar to that done by Mrs. Sadik. However, the biggest emphasis is not placed on the literacy part of this work.

On the campus of Assiut College, classes are held twice a week for small boys who work in the garden and for house servants of the college faculty. About 15 of the youngest boys are learning from the primer; a group of older boys is being taught from advanced books and is also learning arithmetic. The older group has been divided into good readers, who are studying various pamphlets published by the Laubach Committee in Cairo; and the intermediate group who are reading selected stories. They are being taught by three students of the college and are under the direction of one of the office employees. One house servant was reprimanded for neglecting to provide tea for his employers and his reply was that he had to go to school from four to five o'clock. Another boy quoted at length to his employers from the pamphlets he had been reading and discussing in the class one day.

The painstaking work of the teachers in this campaign is bringing gratifying results. In serving their fellow men they are discovering the spiritual satisfaction experienced by the campaign's founder, Dr. Frank C. Laubach, who gives full time to bringing to unfortunate men in many countries the light of knowledge and of Jesus Christ.

"Question Bee" On The North Sudan

By MISS ALICE GABEL, Omdurman, Anglo-Egyptian Sudan, Africa

Just as folks said, I have to pinch myself to make sure that I am not dreaming but am really in Africa. At night when I look up and see the *Big Dipper*, I think that it looks like home. But then—in the opposite direction, the *Southern Cross* shines down at me, and through the warm night air, I hear the lusty chanting, "Allah, Allah" of a "zikker," and directly overhead—the swish of the wind through the palm trees—and I begin to wonder . . .

Eight months here in the Sudan, and soon Carolyn Brewer and I will be on our way to Cairo, Egypt, 1200 miles northward down the Nile, for Arabic study in the School of Oriental Studies. We have been studying Sudanese colloquial Arabic here, but we still have the classical to learn to read and write.

Now—you ask me questions, and I shall try to answer them.

Question 1: *Did you find the Sudan to be much as you had expected?*

No! Though I had done my best to imagine it from all the descriptions which had been given to me, for the first month or so I was in a daze of wonderment at the newness of everything about me. The Sudan is so different from any place in America that it seemed, and still does, like a different world, another planet.

Question 2: *Were you disappointed with what you found?*

No, quite the contrary. I was pleasantly surprised. The country and the people are much more attractive than I had expected. For six of these eight months, the weather has been quite comfortable, and for the most part, free of bad dust storms. The Nile River is always beautiful, and interesting, with its native sailboats and crude barges, and the palm trees and the strange irrigation waterwheels along it. The hospitality of the people in the villages is wonderful; I have been to a wedding party and to a tea party in homes of the villages, and our hostesses were as gracious as any could ever be.

Question 3: *What impresses you most about the life of the people?*

The simplicity, and the unhurriedness of their existence. Eating, sleeping, marrying, bearing children, working just enough to earn a living, and tending the sick take up three-fourths of their time; the other fourth is spent in leisurely visiting, or doing nothing (and the climate is so hot, there is *good* excuse for this), or crocheting (a favorite pastime of the women), or going to the movies (a favorite evening pastime of the men and boys). The men have some "club" meetings in which they sit and chat and smoke, but for the most part, the life of everyone is entirely unhampered by any rushing to "engagements" hither and yon.

Question 4: *You say—the men go to the movies?*

Yes, often, to the "cinema," as it is called by everyone here. Omdurman has two large theatres, Khartoum has three, and Khartoum North has one. All are "open-air," with walls, i.e., but no ceilings. Pictures of every description come — Egyptian, English, French, American—in Arabic, French, and English. A good question to ponder is what impressions these films, and particularly those from Hollywood, make upon the minds of these simple, uneducated Orientals. Their lives are so completely different from those they see pictured at the "cinema." Their homes are bare of luxuries we Occidentals consider essentials. Their customs regulating the mingling of the sexes are totally unlike those we have in America. There is very little companionship between men and women, even between a man and his wife (or

(*Continued on Page* 210)

Over The Coffee Cups

By REVEREND ROBERT H. MELOY, Pittsburgh, Pa., on furlough from the North Sud

NORTH SUDAN

"It seems to me," said Sheikh Mohammed Kheir as he set down his little coffee cup on the bare metal table, "it seems to me that the Government should provide more high schools. A boy who finishes eighth grade these days is not well enough trained to get a good paying job. With only three small high schools in the country it gives very little chance for the average student to get any advanced education."

"I think so too," replied Ali as he refilled his guest's cup from the red clay *gabana* coffee pot. "They say that they don't have money for more schools. If they would cut some of those big fat salaries of the English officials there would be plenty of money for education; you can be sure." Pulling a neatly folded handkerchief out of his pocket he wiped his brow and continued, "You know Ahmed Nur, the new chief of police? Well, he said that when he visited some of those officials during his year of study in England he discovered that they have no servants and have to do all their own work! Imagine the District Commissioner in Wad Medani here without any servants! What makes me mad is the way these English who are just ordinary folks at home come out here and live like kings with one servant to bring in the drinks and another to carry away the glasses."

"You would think that the Sudan Government would be able to start a few more schools without any trouble at all when you look at the fees they charge," interjected the third man at the table. "When you see the way the Egyptian Government is spending thousands of pounds in building new schools and providing free education even in the Sudan, you would think that our own Government could do a bit more when you ask, the answer you that the Sudan is not yet ready more secondary schools. . . . over a thousand boys fin eighth grade every year and no schools for them, I say if we a ready now, when will we be re

Mohammed and Ali nodded agreement and continued in lo heated tones as they discussed t problems of their country.

Mohammed Kheir and his tw friends had been meeting frequentl in this *gah-wa* (coffee house). The were not in agreement on a goo many issues; but they had bee friends for a long time and knew pretty well where each other stood.

Mohammed was a general mer chant who had opened his little sho nearly thirty years ago on a main street of the market in Wad Medani. It still looked the same as the da he opened—a few bolts of cloth pile on the rough shelves that lined the wall and other items of merchandise scattered about the little shop. Though his shop had not changed much Mohammed had grown in prestige until he had been elected to the local Town Council.

Although he was a faithful Mos lem, follower of Mohammed, the prophet, he did not mind the British rule of the country so much. He liked the District Commissioner who met regularly with the Council and he respected his integrity and impartial justice. To be sure he had not forgotten that the D. C. was an infidel and Sheikh Mohammed did not like the idea of unbelievers ruling over the servants of The Prophet any more than anyone else. Yet he was not so sure that he would be happy to have the British replaced by the Egyptians, even though they were his brothers in religion.

His son who attended the Egyptian

Rev. Robert H. Meloy conducting Sabbath School in El Obeid, North Sudan. The class is singing at the beginning of the lesson.

Secondary School in Khartoum was being filled with Egyptian propaganda about the unity of the Nile valley. But Mohammed was older and knew better. He remembered how the Egyptian officials before the uprising of '24 had looked down so much on the Sudanese. He would not let himself be fooled like Ali with their smooth talk about the common bonds between Egyptians and Sudanese.

"The Egyptians," thought Mohammed, "know that the English are planning to leave the Sudan before too long and they want to come in to take their place as rulers of the country. But I'm hoping that we can govern ourselves without foreign domination when the English leave."

Quite different from Mohammed was Ali Yaseen. Much younger than Mohammed, Ali was a clerk with the Government Railways. He wore *afrangi* clothes, having discarded the long *jalabiya* for shirt and trousers when he was in school. Ali's work at the station was not hard and he had plenty of free time to sit and gossip in the coffee shop with friends of his own age or, as today, with old Mohammed and his half-breed Egyptian friend. Ali liked to go to the School Graduates' Club in Medani where he would talk politics with his fellow clerks and young business men. It was here that Ali had become fired with patriotic zeal and a hatred of the British who ruled his country. Occasionally they would become violent in their criticism of the Government and Ali would leave the meeting boiling with resentment against the British who were the chief reason for slow progress in the Sudan.

Ali was nobody's fool. He had read about the unions in America and Europe. When the Government had finally been willing to recognize labor unions in the Sudan Ali was one of the active supporters of the union for the Railways. When the management had refused the union's demands for wage increases and certain other benefits Ali had encouraged the employees at Wad Medani to join the strike which would force the Government to listen to their demands.

Coming back to our little group in the coffee shop the voice of Ali is heard as he speaks to Mohammed in heated tones, "Yes, I know that the English and their friends are always pointing to the Sennar Dam as a great blessing to the country. But look at the way the Sudan Plantations Syndicate has exploited the poor Sudanese worker who tills the fields watered by the canals. Why those poor tenant farmers have to spend so much time raising cotton for export that they can't raise enough grain to feed their families. And with the price of grain so high in the past few years they've had to go hungry a good bit of the time."

Mohammed shakes his turbaned head as he replies, "You've been listening too much to your Egyptian friend, Hassan. It's his business to take advantage of the discontent among the plantation workers, because when they are discontented he can make them think that Egypt offers them a better lot if the English would get out of the way. It is true that they have not been able to raise enough grain recently because of the great demand for cotton which makes it necessary they put most of their land into cotton which brings them

extra cash. It just happens that the price of grain is up because of a number of dry years in the grain growing industry. I wouldn't worry about the workers. They always seem to have enough money with them when they come to my shop . . ."

Ali opened his mouth to say something in return but before he could speak the third man at the table went on to support Mohammed. "The price of grain is certainly outrageous these days. And like most things the English have bungled that too. They let the Egyptians take all the credit with their sending grain to relieve the stricken areas while the English go about trying to get the long-term answer to the problem with their large-scale farming schemes in the prairies near Gedaref."

Just then the sound of the *Muezzin's* voice from the minaret of the near-by mosque was heard calling the faithful to evening prayer. Mohammed looked at his watch, and then turning to the man who had just spoken, asked him if he intended to pray at the mosque this evening. He replied in the affirmative. They excused themselves and went out together leaving Ali sitting at the table alone thinking to himself:

"Let them go to say their prayers in the mosque if they wish. As for me, I haven't time for that nonsense. There are too many other things far more important to our country than my joining in those superstitious genuflections five times a day." With this he rose, paid his bill and went out. Turning down the street he walked towards the Graduates' Club where he could talk with friends who spoke his own language and would not always be bringing up such naive arguments as Mohammed and his friend were prone to do.

"QUESTION BEE" ON THE NORTH SUDAN

(*Continued from Page* 207)

wives, as the case may be).

Question 5: *Do many of the men have four wives?*

A good many have more than one, but few have as many as four. Four, plus all the children, would make too many mouths to feed; most of the Northern Sudanese are poor.

Question 6: *What is the extent of our work in the North Sudan?*

A "wee" drop in a huge bucket. I don't mean to minimize the importance of the work we have already done there and are carrying on now, for we have made a beginning (and a beginning is extremely important), but there are still millions and millions of men, women, and children in the North Sudan who have never yet heard of the love of the Saviour for them. As did their parents and their grandparents before them, they live in spiritual darkness. And most of them live in mental darkness as well, because of the lack of adequate educational opportunities. They are intelligent people, and most of them are eager to learn to read and write; but there aren't enough schools to go around. We have several schools, and we do some teaching in the homes in their villages. But we need *more* missionaries—for more schools and more village work.

Question 7: *Is there anything we can do to help?*

Most important of all, remember us, the people among whom we work, and the need for more laborers in *prayer*. Secondly, give all you feel *God* wants you to give to foreign missionary work—of your time, talents, and belongings. Third, write letters of everyday little things in America to individual missionaries—whether you know him or her or not. The most important of these is *prayer*.

Seven is the "perfect" number, according to the Oriental; and since we have had seven questions and answers, perhaps now is the "perfect" time to stop. If you have more questions, just let us know, and perhaps we can answer them for you.

To Be A Pilgrim

By MISS RUTH ANDERSON, Student at Westminster College, New Wilmington, Pa.

This introduction precedes the article: *Two letters came today, letters from across the ocean. And these letters, as I read them, made my heart beat faster, because they were from my sisters out in Egypt. Margie seemed so happy in Assiut, teaching the MK's (mission kids) in "Schutz," and Patsy was so thrilled about getting back that she couldn't use enough exclamation points. I can surely understand their excitement, for I loved Assiut and Schutz. Since their letters came this morning I have been thinking a lot about "The Old Country," and especially about my last night there, a little more than a year ago. That was the night that I suddenly realized that the United States was very far, and behind me I was leaving my youth (?), many wonderful friends, and my continent.*

We had had a lovely Sabbath day. It was after evening church, and I was back in my pent-house room, pressing the last few things into my bags, for there would be no time for packing the next morning. Then I closed each one, switched off my light and opened the door of my room. I started across the roof for the stairway, for I was going to sleep that last night with Samira, Hayat and Samiha, in their home. The moonlight outside was excruciatingly beautiful, flooding every minute corner of my cement garden. Impulsively I turned back and walked to the wall where I had often stood in the night alone. Now the time had come when I had only one more chance to find the world I had discovered by that wall. Tears filled my eyes; I looked up into the beautiful night sky and whispered to God a prayer of thanksgiving for the three years which He had given me in Assiut, for

Dr. J. Lowrie Anderson, Moderator of the General Assembly, 1950, with his family. From left to right: Patricia, 15; William, 23; Ruth, 18; J. Lowrie, Sr., Mrs. J. Lowrie; J. Lowrie, Jr., and Marjorie, 20

their richness and their blessing. Then I looked down over the Nile, off half a mile, sparkling as if it were studded with diamonds. I remembered the saying that those who drink once of the waters of the Nile will return to its banks, and I wondered if this prophecy would be fulfilled in my life.

I turned to the other side, and looked "unto the hills around," the desert mountains, five miles or more from where I stood. I thought of all the picnics Nancy Nolin, my classmate, and I had had with the hospital nurses out there in the desert; of our exciting explorations in and out of those sandy hills. I thought of little nurse Faiga, and of all the gay weekends we had spent together.

I looked down upon the jungle of palm tree tops below me, and watched the fingers of their branches clawing tirelessly at the warm night air. "Assiut garden is a gorgeous place," I reminded God, for He stood very near that night.

The tennis courts, just below, were throwing up moonlight at me, inviting me to once again brood over the games and sets I had given to my opponents. I had had hours of fun upon these courts. They belonged to me now. Could it be that I was leaving them behind?

The outline of Society Hall was not quite hidden from me by the palms, although it was the farthest building. Just the night before, Nancy and I had had our commencement on that holy ground. Never again, undoubtedly, would I graduate second in my class, especially from a class of two. It had been a thrilling night for my sixteen-year-old heart. Nancy had played, in her beautiful way, before the sea of faces that had filled the middle section of the chapel. Then, trembling inside, I had made my five-minute speech—"Schutz Heritage"—ever watching my teacher, Miss Ada Margaret Hutchison, to see if her index finger was raised to warn me to slow down. "Uncle Bill" Nolin had handed us our diplomas, and we had left that hall, proud graduates.

As I stood by the roof wall, absorbed in my conscious dreaming, I heard the unmistakable schlip-schlop of native slippers behind me, and I knew that Bahaga, the Parkinson's maid, had come up to wash for bed in her own bathroom. I turned around and beckoned her over to me. Her pretty face looked lovelier in the brilliant moonlight, and her red-brown skin seemed almost white. She knew just scattered words of my native language, and I knew little more of hers. But in spite of our language problem Bahaga and I had had many good times together. I thought of the day she became engaged, and how, like all good Egyptian girls of her class, she had tried to seem desperately unhappy. Yet Bahaga had been unable to conceal the stars in her eyes. Twice she had seen her fiance, and she described him breathlessly to me.

I had been several times to Bahaga's home, in the heart of the native section of Assiut, and I had come to know her family. To reach her home she and I had gone through narrow, dust roads. We had come at last to a high mud building, and stooping, we had entered through the small doorway, and walked through the darkened homes of two other families, into a square, open court. Then up shaky wooden stairs we had climbed to a small room, furnished with an enormous bed and a curtained bench. I sat up on the high bench, and two little girls from Bahaga's family climbed up beside me. I had smiled down into their pinched faces, and received two beautiful smiles in exchange. One of the little girls slipped her arm about my waist, and the other claimed my hand and held it tightly. Probably these girls, like Bahaga, were keen and alert but would grow up almost ignorant, with only the deadening husks of Christianity such as their Coptic Church could give them.

"Bahaga, you're going to write me when I'm in America, aren't you?"

"Yes," she said, "I'm going to write. You will come to my wedding, won't you, Sitta Ruth?"

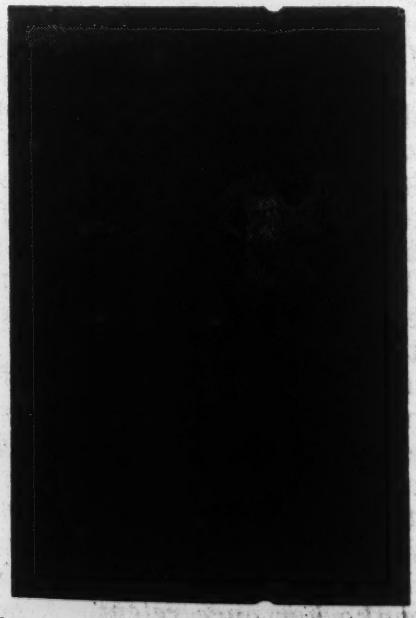
"I would love to come, Bahaga, but America is very far, and it will be impossible."

Disappointment expressed itself vividly in her sensitive features. "I'm sorry that you're going from us. I'll come to see you in the morning when you leave. Good night, Sitta Ruth!"

I was looking now over the roofs of the other two mission apartment buildings, and on the farthest I noticed a thread of light coming from the window of the farthest penthouse room. I wondered what Ada Margaret was doing there in her room. Maybe she was packing a few things, for she would sail soon, too. I thought of all she had meant to "Schutz," and to all of us M.K.'s. In the three years of her short term she had molded an abnormally shy creature of six years, who wept at the mere mention of her name, into a smiling little tomboy. There had been a "program" she had brought into being by her own sweat and tears. And with each program there had been thrills for us (and precious memories). I thought of our produc-

tion of "The Lost Melody." Ada Margaret had wanted to have a real lamb for it, and Sadik found one in the village for her. The lamb was not in the play until the last act, but it was scheduled to bleat during Act I. And so the drama had begun, and the pause supplied for the bleat had started. Sitting on the stage, huddled near an electric fire in a Palestinian field, I had watched Ada Margaret behind the curtain, earnestly pinching the stubborn little lamb. But the bleat, when it finally came, sounded more like Ada Margaret than like the sheep.

I thought of the fascinating classes in history and biology under Ada Margaret, where Nancy and I learned far more than could ever be presented in a textbook. I remembered the time we had been discussing the beautiful cathedrals of the Renaissance, and she had said, "I've often wondered what God thought when he looked down in those days and saw men rushing around building exquisite churches in His name, and selling indulgences at the same time." I had often thought about what she had said, because somehow I felt that it had something to do with me. Did Ada Margaret realize what an important part of our lives she was, because we loved her, and knew she loved us, too?



Faiga Fahmy and one of Mr. McFeeter's famous Jersey cows in front of the fields at the Agricultural Institute of Assiut College.

Schutzites coming to Sabbath School, P.M.I. Left to right, back row: Miss Ada Margaret Hutchison, Mrs. Paul Musser (writer of article in Thank Offering Dept.), John Lowrie Anderson, Jr., Donnie McClure, Sarah Parkinson. Front row: Polly McClure, Neal McClanahan, Jr., Mary Parkinson, Paul McClanahan, Jr.

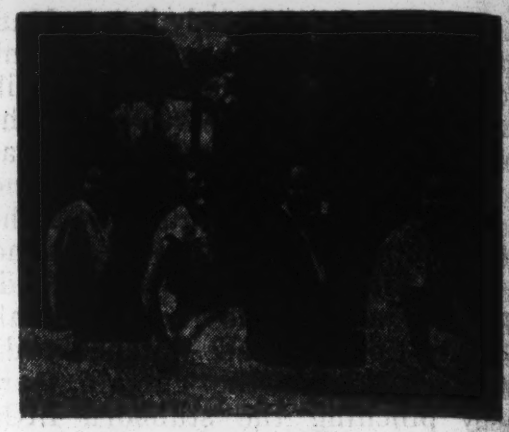
My eyes and my thoughts turned then to the fields behind, that third house, fields of dark, dark soil—the soil of Egypt. I knew these fields gave us our lima beans, our tomatoes, our lettuce, planted and cared for by the fellows from the Agriculture school. These fields grew alfalfa and grain for the dairy. I thought of Mr. McFeeters, who had loved that soil, that dairy, those agriculture students, and his Lord of Heaven and Earth, until this wonderful Agricultural program had blossomed in strength. I thought back of the afternoon I had been to tea at the McFeeter's home with Mother, while she had been in Egypt. I had heard him speak sadly of his life work; his years before retirement were numbered and there was no one yet in sight to carry on when he would have to leave. His words, with their uncomplaining pathos, made a deep impression on me. I realized some of the heartbreak of missions.

I turned my eyes at last on the apartment building set facing the

one on which I stood. Something began to hurt at the bottom of my heart. In this building lived a family who had taken me in and made me part of the family. Now I was going to America and they would stay in Assiut, for it was their home, and Egypt was their country. No longer would we be able to share as we had, except through the meager medium of mail. I thought of the countless evenings I had spent with the three girls, Samira, Hayat and Samiha; we had gone laughing and talking on and on to each other until the clock frightened us with the progress it had made. I remembered the Saturdays we had bicycled out to Miss Lillian's Orphanage to help lead games. I thought of the time I gave the girls a picture of myself. Samira had told me, with a characteristic twinkle in her lovely eyes, that she had put it first in her bedroom to scare away the evil spirits. Unfortunately, though, it had only attracted the spirits, so they moved it to the living room in order that the guests wouldn't stay too long.

"Will I ever see them again?" I wondered morbidly. Even if I could return after college I knew that things would be different. Probably they would be married and far away. Hayat had said that she wished now that she had never known me, for good-byes are such torture. I had been tempted to feel that way too, until I had remembered something "Aunt Sue," Ada Margaret's mother, had told us when our Patsy was almost to die of typhoid. "The only way to keep from getting hurt is not to love, and who would want to get along without love?"

I moved; it was getting late and the girls would be waiting for me. One more look on my Nile, and then I would go. I looked, and swiftly my mind traveled three thousand miles up its stream to my father, there alone in our home by its Sudan banks. Five weeks before, mother and I had stood on the Assiut platform and watched my father being carried from us, and had seen his figure, standing in the entrance way, finally blend with the night. It had seemed at that moment as if no power on earth could have brought him back to us, that relentless Fate held him, and was scorning our powerless love. But it had not been Fate, but Providence that had taken him that night, for God had something more for him to do before he was to join his family in the States. And God was to give him wonderful companionship for his loneliness.



The three Egyptian friends of Miss Ruth Anderson: Samira, Ruth, Hayat, and Samiha.

With a start my thoughts returned to myself, and the dread I had of leaving the familiar things I loved for the distant and unfamiliar. Suddenly, as I had been thinking of my father's sacrifice, my own fears and dreads seemed trivial, childish. I knew that if I were to be fit for the kingdom, worthy to be His co-worker someday on the mission field, I must not set my hand to the plow and look back. For the last time I turned away and crossed the roof for the stairs. In my heart I was singing my feminine version of the hymn John Bunyan's Christian sang:

She, who would valiant be 'gainst all disaster,
Let her in constancy follow the Master.
There's no discouragement shall make her once relent
Her first avowed intent: TO BE A PILGRIM.

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

A BRIDE'S DREAM REALIZED

Some seventy years ago a young girl came to Rawalpindi as the bride of Mr. McAuley, a teacher in the newly opened Mission Boys' School. She herself had had a meager education, but she longed for more and also wanted the girls of Pindi to have better opportunities. She opened a primary school and soon found she must have two, for the parents of Mohammedan girls would not consent to their daughters studying with Hindu girls and the Hindus felt the same way about their girls! Also she discovered the girls had to bring their small brothers and that instead of paying fees to come as in the Boys' School, she had to persuade the parents to send their daughters and that even small rewards and fees were necessary to give the girls their chance to learn.

Years wiped away some of this opposition, the Hindu and Mohammedan girls could study together, if they sat on different mats and gradually a much better spirit was present and the school grew from a primary to a middle school. This past year a high school class has been opened. Throughout the years the bride's family has been represented on the Staff. Mrs. McAuley's daughter, our own beloved Mrs. Mary Samuel was head mistress for years and now Mrs. John Samuel, the widow of her grandson, Dr. John Samuel, is in charge.

Many of the girls come to school wearing burkhas, those long veils which Moslem girls wear in many lands, to protect them from the gaze of strangers. These are removed and hung in the school halls, just as American girls would hang their coats. A lady doctor gives them an annual examination and advises treatment when necessary. Those underweight are given tonics and vitamin tablets. They also receive the annual vaccinations and injections at the school, often by a Mission nurse or doctor. Serum is usually supplied by the Municipal Health Officer.

They take part in dramas and plays, often for some relief purpose and knit many sweaters and socks for refugees. They also contribute clothing for poorer children from their own supply. Girl Guides and Blue Birds are active in the school. We are able to show movies; educational films mainly.

During the week before Christmas some of the Mohammedan girls take part, with the Christians, in a Christmas drama. The mothers sit on the verandahs or on the roof surrounding the open court where the drama is presented and a more colorful picture would be hard to find. Following the performance each girl receives an orange and a Christmas card. (Old cards from America are most welcome. Have you any to send?)

Each morning school opens with a chapel service in the courtyard and each day a Bible period is held for each class. At the close of school in March when a party is given there is a varied program. One stunt this past Spring was for each girl to draw a slip and then do the stunt. Two had to sing songs and one chose *Oh! Come All Ye Faithful* and the other a song based on John 3:16 which had been learned at school. We know these girls take away the Word of God in their hearts and minds. At the Staff party each graduate is given an Urdu Bible. The money for these Bibles has been a gift from the Philathea Bible Class of Coraopolis for the past three years.

No account of the school would be complete without mentioning the

Staff. Most of the teachers are from other towns and live in quarters provided for them in a house adjoining our own on Gordon College campus. They are Christian girls from different areas who have been trained in our own Training Center in Hajipur, Sialkot or in Lahore. Like teachers the world over, they are not adequately paid for the excellent and faithful service they render. They are the character builders of the nation and Pakistan is realizing this, and has given liberal grants for emergencies of this transition period.

The partition of the country and departure of the Hindus and Sikhs have changed the student group personnel, for now we have mainly Moslem girls—the enrolment is 450, about 50 children. It is a great opportunity to teach and train these future mothers of Pakistan. Surely this implanting of the Word of God will bear fruit in the homes that are established and bring glory to God. So the vision of the little bride has been realized and she has rejoiced to see the dream fulfilled—from the small primary group, to this large school with high school classes, now in fine new quarters which are most conveniently located near the Gordon College campus. It was formerly a Hindu school building. After the partition it was granted to us for our girls' school.

(*Mrs. D. E.*) *Martha P. Alter*

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

HOW *DO* THEY LIVE?

"The poor ye have always with you." So said Jesus years ago and it is true today with us in Ethiopia.

I put on my warm robe for a tub bath. On the way I pass five women spinning cotton thread on our back porch, and I think, "They *never* had a tub bath." The streams here in Gorei are no deeper than one's ankles, so they probably never even had a bath in a stream. They have just taken a little water into their hands and had a sort of sponge bath.

I go to bed at night and crawl under several blankets and I remember that those five women, like most Ethiopians, do not own even *one* blanket. Of course many have heavy mantles or a heavy woman's dress for a cover at night. Two of these women had dresses and mantles, old and worn as thin as cheese cloth. All are very poor.

We do not need the cotton thread they spin and do not know quite what to do with it, but we hope to have them weave it into mantles for sale. It will probably be a losing proposition, but we think it is better than handing out money for no work. Thanks to Mrs. Viola Bayne Wright, we have $50 for this project. The women are paid the small sum of $1.25 a week. How do they live on that? I do not know!

There is Hada Gizayi who has had two husbands and five children, two of whom are living. Her last husband left her because he had no work. How could he stay and see his children hungry? So he left! Now that he has found work, he does not want to return to care for his family. The ten-year-old son is with his paternal grandfather, and the year-old daughter sits on the back porch with her mother. Recently the word came that the boy was very ill, vomiting roundworms. The mother was quite worried because there have been several children die here in such a condition. She borrowed and sent money to pay carriers to bring the boy here. The next market day word came that the boy had been bitten by a dog, and of course they could not carry him across a stream because he would be sure to die! This news made the mother even more anxious because there have been a number of deaths here recently from rabies. She bor-

rowed a few more dollars to pay a neighbor to care for the baby and went off to get her son. She returned without him. He was better; grandfather needed him to watch cows.

The other day I saw Hada Gizayi's house. It is a roof over her head and not much more. The walls are made of three-inch, heavy sticks with a lot of air space between. She has tied a few old mats to part of the wall to keep out the wind, but I feel that I would die if I had to sleep there. She is just one of many, *many* who live like that. Inside of that house, according to our ideas, there is nothing. That is almost literally true. You would surely say that her house is not fit for a dog!

One day I heard the five women on our back porch discussing their troubles. Several said that if the Mission had not been here, they would be dead by now. They also felt that it was good that most of their children had died, for it was better for them to be with God, than here in all the trouble. Truly the poor we have with us always and like poor the world over, if given an inch, many want to take a mile. Many whom we teach are like these five women on our porch. We try to make them realize that "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." *Isabel Blair*

Miss Blair adds: "I remember learning in childhood the Bible verse, 'Jesus wept.' It certainly goes with this article."

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

WE ARE TOO FEW

How can we write of what we are doing when we are so busy doing it? There is never enough time to do what we feel are the bare essentials, let alone to do all the evangelistic work which is crying to be done. It seems to me that we are only scratching the surface, and what goes into that surface scratch may as easily be the germs of Islam or Roman Catholicism, just because we do not have the staff to plant and nourish seeds of the Love of Christ.

Recently there was quite a lengthy article in one of the Egyptian newspapers about the mission schools in the South. There were about ten pictures of different Christian Mission schools and a brief explanation with each picture. Then there was one picture of the Moslem school in Malakal and a picture of the boys at prayer. Under this picture it said that here were all these Christian schools and only one Moslem school among them to teach the right way. They were making an appeal for funds for more work among the Moslems in the South Sudan.

People have said to me, when I have complained that my contribution is so small, "But you are raising a family — your Christian example before these people counts for more than you may think." I cannot see that viewpoint. If anyone bothers to notice that my life is different, he probably puts it down to the fact that I am a foreigner and all of my ways are different. Example is not enough.

We feel that if we could just have enough workers to adequately staff our old stations we might have some progress, but then someone would probably suggest widening our horizons, and off we would go starting new work when the original work is suffering now from insufficient number of workers. We cannot see that we are accomplishing much day by day.

However, neither does a man walking through a forest see that he is getting anywhere. The scenery changes little from mile to mile and each new tree looks much like the one before. Only when he arrives at the city on the other side does he

realize that he has been wasting his time by fretting about whether or not he was advancing.

Our days are filled with a constant stream of people wanting something, usually something material. In many cases what the person seeks is bare necessity—millet, the staple food of the Nilotics. We cannot, of course, give them food, and sometimes we cannot even give them work so that they can earn their food. So as they stand there before us pleading their cause, we must avert our eyes so as not to see the protruding ribs and sunken abdomen; and close our ears so as not to hear the pitiful story of little ones like our own crying in the village. We can only answer as did Peter the beggar at the beautiful gate, "Silver and gold have I none, but what we have we give thee."

This year on our station there are not quite enough of us to fulfill the educational requirements of the government; there are far from enough of us to fulfill the spiritual requirements of our Lord. There is only one of our number who does any village visitation, and not every day, because other duties are many. I am not saying that I think the rest of us ought to drop what we are doing and run to the village, or that the rest are shirking their duty at all. A person's strength will stretch only so far, and mine barely reaches over my duty to my family, not to mention my desire for them.

My husband's tie outside of school is spent in keeping up things in the garden and among the cattle, and doing language study. He takes his regular turn at preaching in the church, along with the pastor and elders and teachers. Each Sabbath after church he has a class for the elders and teachers. This takes more time than you think because it has to be in the vernacular. And if you have ever tried to express some of the abstract teachings of the Bible in a native language you know what I mean. There are also Sabbath classes for the women and children, sewing and reading classes for the women and children, sewing and reading classes for the women, with Bible study and Inquirers class twice a week. Also daily services are held in the clinic. So there is certainly preaching of the gospel.

All of these things which someone else has started we are carrying on but the tremendous unanswered cry for someone to go daily to villages to preach the word of God is never silent. You who have far and above the daily necessities, how can you sit complacently by, enjoying the material pleasures of the world when out here in the harvest fields of the Lord there is such a staggering need? Daily there are heads of grain which bend over and break off unreaped and unnoticed. Our hearts bleed as we see the good grain going to waste, the harvest season fast being spent and our own strength insufficient to save it for the garners of God.

Mrs. W. B. Adair,
Doleib Hill, South Sudan

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

INCIDENT ON SUDAN TRAIN

The train began its long journey from Khartoum to Wadi Halfa. It appeared there were more *Worshippers* near our car than any other. It did not take long to find there was someone very special aboard. Upon investigation, we found it to be a *Sayyid. Sayyids* are descendants of Mohammed, and as such they are greatly respected.

At every stop the train made, whether it was a small village, or city, men came down to the station, gathered around the Sayyid's car, and sang praises of Allah, and did honor to the Sayyid all in one breath. At several stations, a table of re-

freshments was all ready when the train stopped. At one station, the engineer must have gotten his signals mixed, for he stopped nearly fifty yards beyond where the table was placed. The dignified company of disciples who were all arranged about the table ready to do honor to their distinguished leader, quickly lost their dignity; and tripping over one another, made a dash to see who would be first to greet the Sayyid. After all had arrived, it was discovered that the table with the tea and biscuits (cookies to Americans) had been left behind in the rush, and four of the number hastened to retrieve it. Soon they were again a dignified company, none the worse for wear in spite of their jostling, and were singing in their strange, yet enchanting minor key, the praises of Allah and of his prophet Mohammed's descendant.

It made us wonder how careful we are to be "on the spot," or at least if not "on the spot," to be near enough to avail ourselves of every opportunity to give allegiance publicly to our Lord.

True, much of the religion of Islam is for rewards received because of good works. Nevertheless it gives us pause to realize we could easily be more enthusiastic about the Lord. We have the Living Christ — they have the dead Mohammed. We have far more than these unfortunate sin-blinded people. It seems to us that the time is ripe for us as Christians to speak out and let others see that we value our faith too—that we are proud and happy to be called Christians. — *"Let the Redeemed of the Lord say so!"*

William and Eloise Philips

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

CHRIST IN THE HOMES OF THE WORLD

"A home is God's picture of Heaven hung in earth's gallery."

Travel around the world and in every land, in every climate you will find these pictures of Heaven. It matters not how humble the home, if Jesus is truly enthroned in the hearts of mother and father alike—there is love, peace, joy and abundant faith.

Come with me into the home of a village pastor. This young pastor and his wife and three small children live in an isolated village at the edge of the desert. The only way to get to the village is to ferry across the river. Cars have never been seen in that village. The only way the pastor can get fresh vegetables and fruits for his family is to travel by boat to a town fifteen miles away. They have not always been able to get milk for their children when it was badly needed. In spite of all these limitations these young Christian parents are making a radiant picture of the Heavenly Home in the midst of that drab and desolate desert village. They have established a school and a social center where the young as well as the older people can gather to read or play games as they choose.

It is their desire to start classes in home making, sewing, and cooking for girls and an agricultural project for the boys. The diet of these people is largely bread and dried beans or lentils. What a fine thing if they could be taught the value of eating green vegetables and fresh fruit and learn how to raise their own!

Pray for these young Christian parents who are doing real pioneer work. Pray that their children may be kept in health. Pray that the light they are upholding in that village may be greatly multiplied and many more hearts be made to reflect the Heavenly Home.

Mrs. Gordon Parkinson,
Assiut, Egypt.

American College For Girls, Cairo, Egypt

(Excerpts from a letter to the Home Council for the College)

Dear Friends of the College:

Our thoughts turn happily to you, our friends at home, whose remembrance of us, through your prayers and gifts, is an important factor in building up our courage and reviving our spirits, as we work together at the business of our Master, to bring about the accomplishment of His purpose.

The staff has been much below our requirements, with a still increasing enrollment.

Our "short-term" American staff, too, is distressingly below our need.

Since we did not succeed in filling all vacancies last year, we are seeking an unusual number of new recruits for 1951. We beg that you, who read this, will both pray that well equipped young women may be found to fill these vacancies, and—help us to find them! I believe that many of our former teachers would testify that they have found their experience here a richly rewarding one, giving lifelong satisfaction at the memory of the opportunity they have had of sharing in the missionary enterprise of the Church.

Inquiries concerning these positions should be directed to E. E. Grice, D.D., 600 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

Activities and accomplishments of our alumnae continue to fill us with pride and joy! Leila Shukry and Leila Shaarawi remain in Bryn Mawr for a second year of graduate study. Wedad Habib was assigned by Bryn Mawr to an additional fellowship, and is now studying philosophy at Harvard University. Aida Fahoum is an employee of the United Nations. Margaret Abd el Ahadd is assisting in the preparation and broadcasting of Arabic radio programs of the United States Information Service, with headquarters in New York.

Phoebe Habib (sister of Wedad), and Leila Wahba (daughter of Balsam Farid), are studying music in the U. S., the former in the University of Montana, and the latter in New Jersey College for Women. Both were found sufficiently advanced to work for their Bachelor of Music degree, with the expectation of receiving them in 1950.

Alumnae in Egypt are active, too! Sophie Iskander Girgawi has joined the staff of the Y.W.C.A. in Cairo, after a training period in Switzerland last summer, from which she returned thrilled with the possibilities of Christian service through the Y.W.C.A. Isis Istafan has been transferred to the Alexandria Y.W.C.A. to replace the Swiss secretary who broke down in health. Reports are that she is having striking success in building up a badly demoralized organization. Nadia Bishai is living with her father in Mellawi, and conducting a flourishing school in Deir Moas, teaching the Bible and English courses herself. One of the district missionaries reports that she rarely sees a school where so fine and loving a spirit exists. Mrs. Hassan Bey Rashid (Bahiga Sidky) has recently published a book of songs for children that is said to be excellent. She and a number of other alumnae of our College belong to an amateur music society who are seeking to introduce the best of western music to the educated public of this country. They are doing notable work in composing also. Safwat el Komy acted as interpreter for Miss Varley of the Rockefeller Foundation office in Cairo, in

developing a village project,—voluntary bit of community service that involved considerable self sacrifice. Flora Rizk, who returned from America a year ago, is already buried under books, books, and more books, her chief assignment at present being the classification and preparation of new acquisitions for circulation. Lawrence Zaki and Samya Maawad, two of last year's Junior College graduates, are giving valuable volunteer service in the new Library, coming five days a week for a number of hours each day. Samya is dealing especially with the French section, and Lawrence with the children's library. The latter is developing a marked gift for story telling.

In last year's letter to you we told of moving into the new, but still unfinished, library building. The red asphalt tiles, provided by the Home Council, were laid in the summer and add enormously to the appearance of the rooms. An Egyptian friend contributed a large oriental rug to be used in the reading room for outside guests, and another a beautifully finished book truck which makes the task of the librarian easier. The older students, in their enthusiasm over their part of the new building, felt sorry for the children, whose section of the library still remained in its old quarters in the basement hall of one of the other buildings, and gave practical expression to their feelings by starting a campaign for funds to finish the children's room in the still unfinished ground floor. The children themselves, and their parents, cooperated with equal enthusiasm, with the result that this room also was finished during the summer, and is now daily crowded with proud and happy little folk. The Home Council provided gay cretonne for the windows of this room—a happy addition that the "big girls" upstairs do not yet have—and will later send bright friezes for the walls. Every packing case that comes in the place is seized upon to build additional book cases, and soon, we believe, the children's library will be the best furnished part of the building!

Through funds provided by you, the Home Council sent out with me a splendid unit of equipment for the projection room, consisting of the latest Bell and Howell 16mm. moving picture machine, with turn-table for records, a desk microphone for the use of the speaker in describing pictures, and a large screen. This is to be put to work at once, but can only be put into full and satisfactory use when the projection room and its adjoining film library and equipment room are completed. When this has been accomplished, it has been suggested that not only will it provide for the educational requirements of the College and its projected extension work, but it may also provide a center for the new audio-visual education plans of the Mission and the Synod. It is therefore with peculiar pleasure that we tell you that we hope very soon to be able to finish the projection room, thanks to the generous gift of a member of our Home Council and her husband, to which we shall add a number of smaller gifts. To be sure, it will in the beginning be inadequately furnished; but the other items—chairs, curtains, electric fans, etc.,—needed to make this room what we want it finally to be, will, we are sure, come gradually, once we have the room in use.

New doors of opportunity are annually opening to our girls, as well as to our young men, through the provisions of the Fulbright Fund, and the scholarships secured for selected students through a local Committee on Study and Training in the United States, which recommends such students through the Institute of International Education in New York. We have a new candidate this year, who hopes to take up the study of Music, with special emphasis in voice training. Her particular interest is in Church music and the use

of music in Christian youth work. She has an exceptionally pleasing voice, and has already made a good start at its training, partially here in our College, and for the past two years with a private teacher. She has a very fine Christian background, both parents educated in our Mission schools, and her father engaged in full time Christian work. She will, however, require a full scholarship, covering tuition and boarding, and probably for more than one year. It is expected that the Fulbright Fund may provide travel expense.

I cannot close this letter without referring to one of the highlights of my furlough this past year, when I met Matilda Iskander (Mrs. Elhami Greiss), and Yvonne Tewfik in New York, to welcome them on their first visit to our country. Matilda was accompanied by her husband, a professor in the Botany Department of the Egyptian University. She is a member of our local Advisory Committee, President of our Alumnae Association, and mother of two of our small pupils. Yvonne is also a graduate of our Junior College, and in addition has a B.A. degree from the American University at Cairo. She heads up our Alumnae Committee on Rural Reconstruction. They had all the lively interest and excitement of normal young folk in the experience of visiting a new country for the first time. But a "must" in all of their planning was to take advantage of every opportunity of visiting Y.W.C.A.'s, and learning all that they might in rural betterment.

Both women are members of the Cairo Y.W.C.A. Committee, and also of the National Council of the Y.W.C.A. in Egypt. I had the pleasure of introducing them to our Women's Board in Pittsburgh, and also to many of the members of our Home Council. Mrs. West and Miss Adelaide Mitchell of the Y.W.C.A. Board of Pittsburgh very kindly showed them the various activities of the "Y" in that city.

Matilda and her husband returned home after an all too brief two-months' stay in America, but Yvonne remained for a third month, which she spent with me in visiting rural reconstruction projects in the states of Kentucky, Tennessee and Alabama. She proved to be a keenly intelligent observer and returned to Egypt with head and heart full of ideas and plans. The way in which she and her family are already planning to put some of them into operation on their own farm hamlets, is a story in itself which can well be told at some future time.

We are deeply grateful for your prayers which support our spirits, and for your contributions to the two projects which we have now for several years asked you to make your special interests, namely, the two memorial scholarship funds, and the library building fund.

Helen J. Martin

A NOTE OF APPRECIATION

We are all much pleased that the Visual Education program has gotten started at our American College for Girls, Cairo, Egypt. Miss Lois D. Kingan who recently returned from the college has very enthusiastically reported how the new Bell & Howell Sound Projector and large beaded screen, furnished by the Ella O. Kyle Memorial Fund is being used.

The Visual Education program will serve the girls more as an aid in classroom instruction when the new library building is completed.

Marguerite Kyle,
Columbus, Ohio
niece of Miss Ella O. Kyle,
founder of the college

Mrs. Earle Craig Visits Egypt

By SANEYA SALEH, College Junior
Copied from "The Cartouche," Cairo, Egypt

It was a great pleasure for the young alumnae to meet Mrs. Earle Craig on Friday, March 3, 1950.

Mrs. Craig is a member of the Home Council of our College in America. She spent only four days in Egypt; nevertheless, she kindly devoted two of them to our college. We are all thankful to her.

After chapel service, we went to the College flat where each one of us was introduced to Mrs. Craig.

Mrs. Craig sat among the College girls in the living room and there we spent a most enjoyable time. Just try to speak to Mrs. Craig and then, I am sure, you will agree with me that she is a wonderful lady!

We spoke of all sorts of things and brought up the subject of our desire to have a swimming pool in the College. Mrs. Craig was so encouraging that we are all full of hopes.

Among the many sweet things that she said was, "After coming to Egypt and seeing all these wonderful things, I have discovered that there was a lack in my vocabulary. There are no words by which I could express myself. I can't think of more than two words with which I can describe your country. Egypt is *wonderful* and all that I have seen here is *gorgeous!*

Mr. and Mrs. Earle Craig of Beaver, Pa., standing in front of the door of the new library of the American College for Girls.

Miss Ella O. Kyle

Finally we had to leave. There was an end to our pleasure and we had to forget that we are alumnae. We went to class, and, as good students, studied. Before leaving, Mrs. Craig invited us to come to America. Of course, we were all thrilled and told her "Insha-Allah" someday we will.

In the afternoon of Saturday, March the fourth, the alumnae of the College had a party in honor of Mr. and Mrs. Craig. It was a rare occasion to have them with us.

"The Cartouche" is a delightful Magazine published by the students of the American College for Girls, Cairo, Egypt, with Miss Jean Ryburn, Editor-in-Chief, assisted by various editors and class representatives. It would be helpful for all who want to learn about Egypt, especially Girls' Circles. Price is P.T. 20 a year. (Inquire at postoffice to find exchange rate in U.S. money.) Send subscription to American College for Girls, Cairo, Egypt.

Dr. E. E. Elder, Dr. Sarah Meloy, His Excellency Aly Ayoub Bey, the Minister of Education, are pictured from left to right in the first row. They are just ready to go to the platform for the Commencement program, 1949, at Cairo College for Girls.

The library of Mrs. J. D. Sands was sent to Cairo College library. books are seen on the shelves of the Reading Room for Alumnae and out-of-school guests.

Miss Flora Rizk at desk in the Library. Rizk spent the year 1948-'49 as a student in Library Training Carnegie Institute, Pittsburgh, Pa.

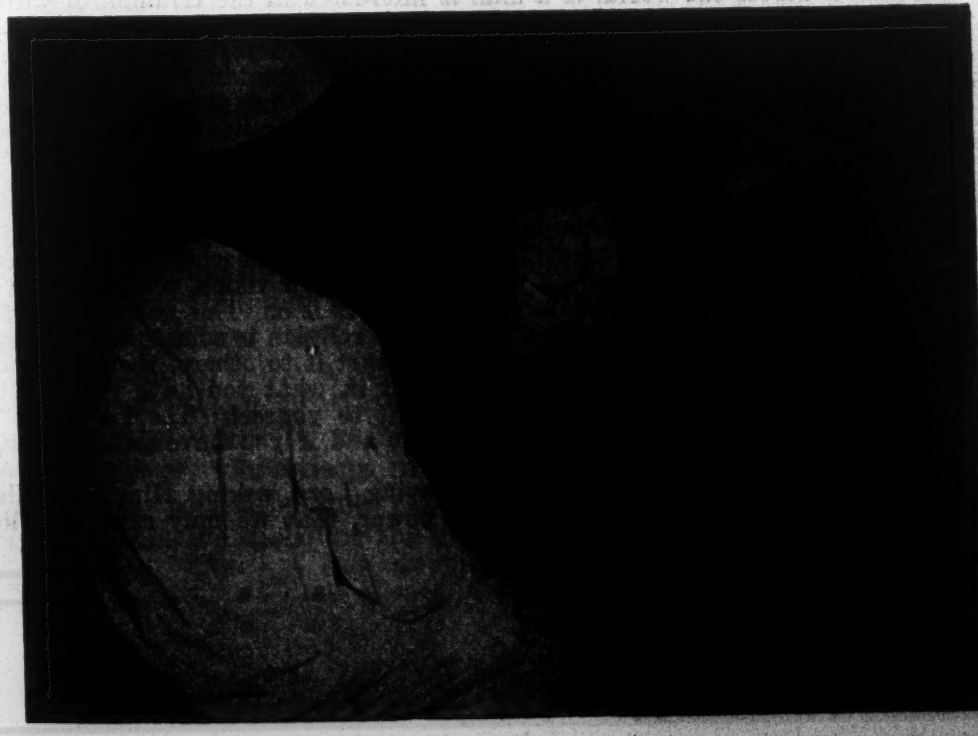
i College

fo ls

The children's section of the library was the first to be completed. That children are always happy in it is evident from the contented readers in this picture. It is well stocked with suitable books for children, many of them gifts of friends in America.

Miss Margaret Dawson at the Delivery Desk on the first floor of the ry. The Students' Reading Room is beyond. The steps lead to the Visual- Department.

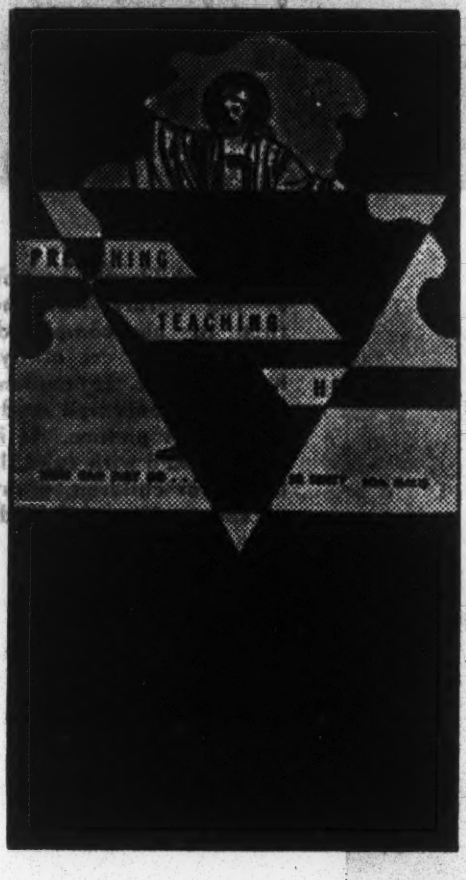
Cai gypt



college girl teaching rvant boy to read. had personal instruc- of Dr. Laubach in t Education in his h One Teach One" paign.

Editorials

MISSIONS ARE NOT FOR WOMEN ONLY



Sometimes women, in their zeal to promote and maintain their missionary programs and activities, forget that men may be interested also. In fact, does not much of the money given to missions come from the earnings of husbands and fathers?

It is well to remind ourselves that many men had a part in the twentieth annual observance of Men and Missions Sunday on November 12. According to a press release of the Laymen's Missionary Movement, it is estimated that nearly 50,000 Protestant churches participated in the observance.

One message in the *Speaker's Manual* for this observance, especially appropriate for our 1950-51 study theme on Matt. 28:19, 20 is herewith quoted. The message is entitled "The Field Is the World." The writer is the Reverend J. E. Bell, of the Danforth Avenue United Church, Toronto, Ontario.

Read through the four gospels and you will find that the World Outlook characterized the life and teachings of Jesus. "I am the Light of the world; The field is the world; Go ye into all the world and preach the gospel to every creature; Ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." The disciples were to begin at Jerusalem but the message starting there was to be carried across the world. How far-seeing the Master was. If the gospel is to win, it must win on a world front. How that truth is brought home to us today. Yesterday, Christianity had critics but no rivals. Today, Christianity has a rival, the Philosophy of Marxism, and the battlelines are drawn across the world. If a man is interested in the triumph of Christianity anywhere, he must be interested in the triumph of Christianity everywhere.

Furthermore, let all men realize that, "Go ye into all the world" is a command. It is not an elective, not some optional course. Christian missions is the very heartbeat and life-blood of the Christian Church. The fundamental purpose of the Church is to bear witness to Christ unto the ends of the earth and no Church can repudiate its fundamental purpose and not suffer. As someone has put it, "A spring on a hill can continue to be a spring only as it pours itself out to the needy land below. When it begins to dam up its waters, it ceases to be a spring and is on its way to becoming a swamp." We can keep Christianity only in proportion as we give it away.

We are not likely to take Christianity to someone else unless it has done something for us. If it has blessed us with a salvation, a vision, a power that means more than all else, then we will certainly want to pass it on. The Archbishop of York put it this way, "If what you have gained from your religion is something that you could possibly hold to yourself without wanting to impart it to others, then it is not God's best gift in the gospel and it is not salvation. But if, what you have received is the fullest of what God offers, then you cannot keep it to yourself. The fact that you are not passing it on, proves that you haven't got it and if you have got it, it will make you pass it on because of what it is."

Let us kneel before our great and loving Lord, asking Him to kindle our hearts with His love and to quicken us by His power, that we may carry the light and joy of His love to the ends of the earth.

ROOM FOR JESUS

Because there was no room in the inn, a stable was earth's birthplace for Jesus the Christ, Son of God. Only a lowly manger—humble, bare, meager in necessary comforts for Mary and the Babe—yet it did afford shelter for Him to be born.

The Bethlehem manger was not too lowly to receive the attention of singing angels who proclaimed to Shepherds the real place for worship on that eventful night. Wise Men did not consider Bethlehem too lowly a town as they traveled their star-led caravan pathway.

No room in the inn! Soon no room even in Bethlehem itself nor in all that land. The cruel decree of Herod wrought death to innocent children up to two years of age. These children died for the Christ they never knew, the first of His glorious company of martyrs. But as a "trap" set by the wily Herod to "catch" the King whom he feared might supplant him, the decree was ineffectual.

It was then that Egypt, ancient Egypt, gave refuge to Mary and Joseph and the Babe. Centuries before, this same Egypt had sheltered Joseph. Egypt had witnessed the birth of Moses, had nurtured him to manhood and had seen him depart, in spite of tormenting, torturing plagues, on his God-given mission of leading a chastened people back to the Promised Land.

We know not exactly how long the Holy Family tarried in Egypt. We have no record that Jesus ever visited the land of the Pharaohs again. Yet Egypt could always treasure, if she would, the memory of this Flight. Thank you, Egypt, for giving refuge to Him, the Christian's unique hope of salvation! Thank you, Egypt, for hiding Him until it was safe to take Him back to the ancestral land of Mary and Joseph!

In the early Christian era, not only Egypt, but all North Africa, had room for Him, much room. But after a few centuries, refuge was given to a new faith. The muezzin calling from the Moslem minaret in large measure supplanted the Christian minister. Still we cling to the belief that "All History is His-Story." In that faith, and by the grace of God, the United Presbyterian Church has been devoting almost a century to helping Egypt find room for Him. Our Church will be true to her mission if each member of it says sincerely and humbly, "There is room in my heart for Thee."

WHAT IF YOU LIVED IN THE PUNJAB?

A certain man, so the story goes, listened to an eloquent sermon, then took a generous check to the minister, saying, "I want to do my part to help those poor flood sufferers."

"What flood sufferers?" asked the minister.

Evidently the man had missed the time and place of the flood for he answered seriously, "Those you told us about who live in the city of Gen-e-sis."

To him the minister had at least made the deluge of the days of Noah seem real. The next step followed naturally—he wanted to help.

At the moment of writing these words, on a dull, dark, rainy November night, it is difficult to curb a wandering imagination. What would *forty days and forty nights* of constant rain really be like?

What would *eighty hours* of rain be like? Our missionaries in the Punjab know the answer. Christians in India and Pakistan know. Non-Christians there know too. Missionary letters tell of hardship and suffering; between the lines we discover the courage and devotion of our self-

sacrificing missionaries in ministering, with inadequate supplies, to hungry, homeless, sick, flood victims. As you read excerpts from these letters (p. 243) note also these closing words from the letter of another missionary: "Many felt it was a call to repentance, and some have responded. We have heard people say that politically, it was a blessing in that it averted a war which might have broken out if this had not occurred. Whatever the implications may be, we pray that we may not fail to minister to the spiritual needs as well as to the temporal."

What a reminder that these missionaries are *our* ambassadors; that the people are *our* Christian responsibility, not only in flood time but for loving sympathy and help always.

Suppose you lived in the Punjab! Then, suppose in the light of the Great Commission you live in America, and know about these things!

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

Constituting Convention—
November 28-*December* 1, 1950
Cleveland, Ohio

Participation of 29 communions, with total membership of 31,183,227

"If the denominations are to achieve their objectives through their National Council, it must be intelligently understood by the members of local churches and must be supported by the prayers and interest of local churches throughout the land."

PRAYER CYCLE

We plan to have the 1951 issue of the *Prayer Cycle* ready for distribution by the end of December.

New maps have been prepared with all of our stations clearly marked. Use of these maps in connection with the fields enables us to visualize the placement of our personnel both at home and abroad.

In the Anglo-Egyptian Sudan the ten-degree parallel of latitude is considered the approximate division between the North and South Sudan. By referring to the corresponding pages of the *Prayer Cycle*, this division is clearly identified.

In India, the heavy line marking the division between India and Pakistan, shows our three stations (Pathankot, Gurdaspur, and Dhariwal) to be in the Indian area; all others in Pakistan.

A new page has been added this year, listing the missionaries assigned to each Presbyterial for correspondence.

Send orders for your supply now, that the new *Prayer Cycle* may be in use in January. The price is 10¢ per copy.

Mrs. Thomas F. Baker, Prayer Group Secretary

WORLD DAY OF PRAYER

Friday, February 9, 1951

Program Theme: "Perfect Love Casts Out Fear" 1 John 4:18.

Order from the Literature Department. Five cents per copy.

President's Page

CHRISTMAS CANDLES

Each of us has a favorite Christmas symbol. Mine is the candle—representing Christ the Light of the world, piercing the darkness of sin. As we liken our lives to candles, we are challenged to follow His command to "Let your light so shine that men may see your good works."

Do you think that one life, one candle, is insignificant and will not be missed? In these days of electric lights with high wattage we are prone to think of the candle as purely ornamental, but one candle in a dark room makes a great deal of light. This was demonstrated at the opening session of the WGMS convention in Oxford when the lights were out for an hour due to an electrical storm. The one taper held by Mrs. Mendenhall broke the gloom in a room with a seating capacity of over one thousand. In like manner, our lives that seem insignificant when compared with the glowing lives of such women as Florence Nightingale, Clara Barton, Mary Clokey Porter, or Mrs. H. C. Campbell can be made to shine in a dark world. Think of the power of one woman piercing the darkness of intolerance for minority groups, shining in the fight for temperance in her community, lighting the way by her witness in a group of unbelievers.

Have you shown by your friendliness that the character of the colored lady on Main Street is more important than the color of her skin? That the abilities of your Jewish neighbor are more outstanding than her racial heritage?

It was ordinary women, such as those who belong to our missionary societies, that started the W.C.T.U. in Hillsboro, Ohio. Our efforts may be along different lines, but they can be just as effective and far reaching as we fight for local option votes and the enforcement of existing laws.

Who will belittle the effect of one believing glowing Christian woman in a group of nonbelievers? Her character radiates so that all who come in contact with her life are better for having known her, and many are led to accept her Saviour as they see the effects of her faith in her everyday life. As one candle lights another without losing any of its own brilliance, so may we light the lives of those with whom we come in contact without any loss of faith. Think of the radiance in the world if *all* the women in our missionary societies were really burning for Christ!

As we see the candles in our neighbors' windows this Christmas season, may we rededicate our lives to Him and His service. May there never be a dark spot where your candle, or my candle, should be burning.

Isabelle Brittain,
President of the 1951 WGMS Convention

HONOR ROLL

Presbyterial	*Secretary Reporting*	*Date*
1. Keokuk	Mrs. Cloyce Stewart	Sept. 28
2. Steubenville	Mrs. G. C. McBane	Oct. 4
3. Kiskiminetas	Mrs. Roy Sharp	Oct. 7
4. Spokane	Mrs. Guy G. Johnson	Oct. 8

Mrs. J. K. Stewart, Convention Secretary

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary, 904 Publication Bldg., 209 Ninth St., Pgh. 22, Pa

"Merry Christmas to you; Merry Christmas, everybody, Merry Christmas to you."

Over and over and over again these words were sung and many happy hearts glowed with pride. Perhaps you think that the most glowing hearts were those of the children, for they had just talked with Santa Claus and each tiny girl clutched a new doll, and each older girl dreamed of what she could do with her new pin or comb or handkerchief. But the most glowing heart of all was mine—for hadn't God given me the chance to see these children? Hadn't He just finished showing me all over again how oneness can be a reality through the tiny baby who lay in the manger a long time ago?

Every room in the Pressly Memorial Institute speaks of Christmas as the days come and go toward the end of the year. Windows are covered with bright colored paper to give the effect of stained glass; doors bear messages of Christmas cheer to the teacher or the girl who passes by; colored paper streamers, wreaths, pictures, all speak of the cheer that comes to these Egyptian girls, Mohammedan and Christian alike, when the feast of Christmas is near.

One day of this celebration (and shouldn't it be every day?) is set aside especially to think of others. For when the little baby of Bethlehem grew up, wasn't that what He did? At White Gift time every girl in the school is conscious of what she can do for someone else. Many of the girls are themselves so poor that they can do little except bring a little rice to put with the supply of food that is taken to poorer families; some of the girls are rich and can bring gifts of money. On the last day of school before the holiday, all these gifts are brought and consecrated in the Spirit of the Christ of the world—and all are used to bring blessing in His name to needy people.

"Here we come a-carolling among the leaves so green"—and the leaves are still green in Egypt at carolling time. Singing carols at Christmas is one of the pleasures that we would miss the most if our Christmas were to be taken away from us. And why not sing them so that others can enjoy them, too? Each Christmas time, a group of fifty of the older girls at PMI take their song books and walk through the town of Assiut telling eloquently of the joy that this season has brought to them. "Joy to the world, the Lord is come" seems more real in this land that is so much like the land into which He actually came. There is no harmony in these carols and perhaps you'd notice a little nasal quality if you could hear them, but happy hearts sing and happy hearts hear—and "Merry Christmas" echoes again and again as they go from one place to another.

From near and distant villages, from homes of wealth and poverty, Mohammedan and Christian, are the boarders of the PMI. But each Christmas day of my stay with them, they thrilled me with the program they offered. At 6:30 in the morning the carols begin, and we stand at the bottom of the steps to watch them march down, singing, into the dining room

where the big tree has been laden with ornaments. Santa Claus frightened one little Moslem girl, but when she saw him giving nice presents to the others, she decided to sit on his lap—and she received her doll, too. After the program and the carols and the gifts from Santa Claus, it seems suddenly as though many cups have "run over." Everyone calls "Merry Christmas"; everyone asks, "Did you see what Santa Claus gave me." So we look and we congratulate and give good wishes. The small lapel pin, the pencil, the handkerchief, the hair clip —what small gifts to bring so much joy! And breaking into all the confusion come the washing women, trilling the Egyptian joy cry in pleasure over their new black cloth for dresses. "Merry Christmas, everybody!"

The message of the baby in the manger is for all people—but all people have not heard. As you, these days of Christmas, taste and see the abundance of good things that God has given you, as your heart again overflows with the good will of Christmas—don't forget the hearts that still cry, "O come, O come, Emmanuel!"

Mrs. Paul M. Musser

SENIOR LIFE MEMBERS

$25.00 Each

26. Mrs. Emma Robins, East Liverpool, Ohio. By members of the Young Women's Missionary Society.
27. Mrs. Alice Cooper, East Liverpool, Ohio. By members of the Young Women's Missionary Society.
28. Mrs. Billie Anderson, Jessup, Iowa. By her husband.
29. Mrs. Enslow Douglas, Jersey City, N. J. By friends in Y.W.M.S. of Hope Church, Jersey City, N. J. in memory of Mrs. William Brown.
30. Mrs. Jessie Lauchlan, Brooklyn, N. Y. By friends in W.M.S., Westminster Church.
31. Mrs. R. H. Morton, Pullman, Wash. By friends in the Pullman Missionary Society.
32. Mrs. J. H. Duncan, Allerton, Iowa. By friends in the Allerton W.M.S.
33. Mrs. Phebie Moore, Thornburg, Iowa. By friends in W.M.S., White Oak Church.
34. Mrs. Della Koch, Cleveland, Ohio. By the members of The Margaret Gordon Missionary Society, Brooklyn U.P. Church, Cleveland.
35. Mrs. C. P. Andrew, Evans City, Pa. By her daughter, Mrs. E. D. Kinsey.
36. Miss Mary Margaret Kerr, Cadiz, Ohio. By two friends in the Gertrude Jamison Missionary Society of Cadiz.
37. Mrs. Lottie J. McEldowney, Akron, Ohio. By members of the W.M.S., First U.P. Church.
38. Mrs. Thelma Brown, Hammond, Indiana. By members of the Hammond W.M.S.
39. Mrs. L. G. Rowe, South Kortright, N. Y. By a friend.
40. Mrs. O. R. Hamilton, LeClaire, Iowa. By her husband.
41. Mrs. Gladys Henry, LeClaire, Iowa. By the W.M.S., Gleaners Class, Willing Workers Class, Loyal Mothers Class and L.O.A. Class
42. Mrs. Margaret Andyke, Portland, Oregon. By Mrs. Walter Larson, a friend.
43. Mrs. Rachel Mabon, Portland, Oregon. By her husband, Mark Mabon, and son, Don.
44. Mrs. Thomas MacKay, Brooklyn, N. Y. By her friends in the Kingslawn W.M.S.
45. Mrs. Walter Teeuwissen, Jr., Drayton Plains. Mich. By friends.

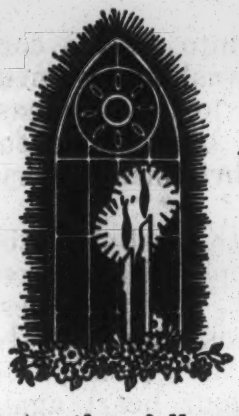
"FOR SUCH A TIME AS THIS"

(*Continued from Page* 202)

Paul led them into a deeper experience and prayed and laid his hands upon them and "the Holy Spirit came on them" and they became witnesses for Christ.

Perhaps too much thought is centered upon our activities — conferences, conventions, committee meetings, all good and necessary for the conduct of our organization but without the primary power promised.

In *The Tongue of Fire* by Arthur are these striking words: "It may be asked whether we are to expect that in all ages a sufficient number of men will be raised up bearing the primitive marks of a call from God, and of gifts from God; and our reply would be, simply, *Remember the ten days.*"



Women's Department

MRS. WALTER C. BRETHAUER, 511 Wabana St., Pittsburgh 14, Pa.

WELCOME!

We welcome the Juliet Smith Missionary Society of our Bel-Vue United Presbyterian Church, Los Angeles, California, into the fellowship of the WGMS. This society was organized with twelve members. Mrs. Ruth Briggs, 643 E. 122nd St., Los Angeles 2, is the president, and Mrs. Kathryn Epps, 620 E. 118th St., Los Angeles 2, is the secretary. As these women share in the responsibilities of building the Kingdom of Christ through the instrumentality of the WGMS, we pray that they may be richly blessed and divinely led.

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Several questions have been received recently which may be puzzling others besides those who wrote them.

1. Are WGMS and Presbyterial expense fees to be paid for members of the Extension Department?

Extension Department members are, in most cases, contributing members and the contingent expenses should be paid for them. However, the intercessory prayers of the members of this department are a very valuable contribution to the mission cause aside from material gifts.

2. If there is a *Women's Missionary Magazine* and a *Prayer Cycle* in a home containing members of both Senior and Young Women's groups, may each claim credit?

The Standard of Efficiency (points 10 and 3b) gives credit for a gain in the number of subscriptions to the *Magazine* and for the possession of the *Prayer Cycle*. This would limit to one person of a home the right to take credit. Nevertheless, the reading of the *Magazine* and the use of the *Prayer Cycle* are of far greater importance to our missionary work than just possessing them. The purpose of these two points in the Standard of Efficiency is to have an ever-widening distribution of these splendid helps.

3. If a member of a Senior or Women's Missionary Society makes a Junior a life member, who shall claim credit?

A member of a Senior society may make a Junior a life member by giving her gift through the Senior society, thus giving the credit to that society, or she may give her gift through the Junior Society and the Junior Society would take the credit. The latter way is a means of encouraging the Junior group.

Are you acquainted with this card?

INVITATION CARD

Membership in the ..... United Presbyterian Church entitles you to membership in the Missionary Society. We meet ..... of each month at ..... o'clock in the .....

We hope you will be present at our next meeting and enroll as an active member

Signed .....

It is of great value in approaching prospective members for your society, whether they are members of long standing of your church or whether they have just come into your church. The Literature Department will furnish these cards without charge.

Young Women . . . Girls' Circles

MISS IDA B. LITTLE,
Young Women's Secretary, 1503 Dormont Ave., Pittsburgh 16, Pa.

LIVING UP TO THE NAME

What's in a name? Judging by the social register, the family name seems to give entrance to or forbid entrance to the restricted group. But a name in reality is more than a superficial designation—it represents a person or a cause. It is magnified or defamed by its possessor.

The president of an institution said to a lad who had seriously broken the rules, "Your father left a good name here, and I should dislike to see it thoughtlessly marred or impaired. Please don't forget that even a good name carries with it a certain amount of responsibility."

History reveals names and their values. Just the mention of the name Benedict Arnold, Hitler, Mussolini, Tojo and others gives a cross section of such life. The story is told of a man on the fringe of society and with a large family who named the baby Judas Iscariot! When asked why he had given such a name to an innocent child, he said, "It would have been bettah if he had nevah been bahn!" So often people, young or older, totally disregard the good name of family or friend. A name can be a stepping stone to success or a slide to failure.

There is such a thing as ennobling a name. A certain man whose name came from a ne'er-do-well father comes to mind. His mother was of a good family, but she died when the lad was an infant, so he was associated rather with his father's name. Today he is a man and his name is honored. He is a good business man, respected in home and community, an active Christian, an elder in the church. He has a good name and his children are profiting by it. Yes, a name may be cleared and made to shine by true living!

It is largely because of the individuals in an organization that it receives approval or disapproval. The names of the members do not need to be backed by fine houses, high-fashion gowns, big bank rolls—no, the lives of the membership enhance its value. What a responsibility for every member to carry!

Do we ever stop to think if our name has any effect on our Church? Does it profit by or suffer from it? The members of a church reflect credit or discredit on it. The unchurched community is affected toward the church by the lives of the church members in its midst. Yes, every Christian has a responsibility to endeavor to live up to *the Name* for His sake and the sake of others. How often we fail!

"A good name is rather to be chosen than great riches." Let us endeavor to live up to *the* Name.

NEW LIFE

Several societies are on the verge of being introduced to our readers. There is a real need to give as full information as possible, not the least being the number of charter members. Two organizations other than the above have sent membership.

Oregon Presbyterial reports a new society at Portland Valley Community church. Number of members is 15. Mrs. Howard Foster is president.

Mercer Presbyterial comes forward with the news of a new society at the New Bedford church. There are 20 members. Mrs. Donald Whiting is president. Both societies are in the young women's category.

MONONGAHELA PRESBYTERIAL TEEN-AGE

On Tuesday evening, October 3rd, the Teen-Age and Young Women of Monongahela Presbyterial met in the Brookline Boulevard U. P. Church, Pittsburgh, for one of its most suc-

(Upper section) Speaker's Table. From left to right: Mrs. Betty Steinmiller, pianist; Sally Stewart, Song leader; Mrs. A. K. Stewart, President of Monongahela Presbyterial; Miss Pauline R. Klugh, Y.W. Secretary of the Presbyterial, at the microphone; Mrs. J. H. Gerstner, speaker; Mrs. W. J. Harper McKnight, pastor's wife; Miss Ida B. Little, WGMS Young Women's Secretary; Mrs. Thomas Baker, member of Women's Board of Directors; Miss Dora Mason, retired missionary; Mrs. E. L. Campbell, Presbyterial Treasurer; Miss Ellen Lowther, President of Teen-age society of host church.

(Lower section) View of the girls and their mothers at the Rally.

(Inset) Mrs. John H. Gerstner, speaker for a delightful evening program.

cessful rallies with 215 young women from 23 churches and 28 societies present.

A fine meal was served by the host church. The exceptionally fine decorations on the tables were created by Mrs. W. J. Flatley and her daughter with the help of the host Missionary Society, The Girls' Circle.

Mrs. John H. Gerstner, Jr., who has just returned from a world tour with her husband, Dr. John H. Gerstner, Jr., of Pittsburgh-Xenia Seminary, was the speaker of the evening. Her topic was "All This and Switzerland, Too." Her interesting and challenging message was enjoyed by everyone.

Miss Pauline R. Klugh, Young Women's Secretary of the Presbyterial, was in charge of arrangements for the rally and served as toastmistress.

Miss Sally Stewart, Music Supervisor of the Bethel School District, led the group in singing, accompanied by Mrs. A. A. Steinmiller, former Young Women's Secretary.

Guests of the Missionary Teen-Agers and Young Women for the occasion were Mrs. A. K. Stewart, Presbyterial President; Miss Ida B. Little, WGMS Young Women's Secretary; Mrs. Thomas F. Baker, Prayer Secretary of WGMS; Miss Dora Mason, retired missionary from Egypt; Mrs. E. L. Campbell, Presbyterial Treasurer, and Mrs. W. J. H. McKnight, wife of the pastor of the host church.

Monongahela Presbyterial is indeed proud of the response of her young women to the call of missionary service in the Church.

Girls' Circle Program

By MRS. THOMAS F. BAKER, Pittsburgh, Pa.

ALONG THE HIGHWAY OF PRINT

CHAPTER III — *Assignment: Near East*

It may be difficult for you young people in America today with such a wealth of books, magazines, etc., to understand the respect in which a person of the Near East holds an educated person. He is a man of influence, greatly revered. More than one hundred twenty-five years ago, Pliny Fisk, in a letter to his father said that *multitudes* in Asia Minor cannot read a word. It is still true in many of the more backward sections of the country. This chapter is the story of the press and may be told through the lives of three "Gentlemen of the Press"—Daniel Temple, John Elder and Frank Laubach.

Prayer Cycle: Select educational work and workers from days 5-9; 16-21; 26-30.

Roll Call: Name a U. P. missionary in educational work.

Worship Service: Songs B.S.H. 268, 18, 84, 125.

Scripture Reading: Mark 4:1-20.

Bring out that (1) we cannot expect all the literature we "sow" to have permanent effects. (2) We cannot expect a harvest without sowing. (3) God has told us to plant: He will water. Use the story on Page 30 found in *The Near East—and You.*

Program: Three plans are suggested in *The Near East—and You.* Whichever plan you use (or you may work out one of your own) be sure to bring out the importance of the printed word in the Near East, the need for books and tracts for the newly literate people to read, what the three "Gentlemen of the Press" have done and our part in the Literacy Program.

Since 1942 Dr. Laubach has been cooperating with public and private agencies to teach adults to read in all parts of the world. His work has made the work of the mission press more important than ever.

Trace his journeyings through the Near East with his slogan, "Each one, teach one." He said, "The masses of the world are stretching their hands upward for help. They will take a-n-y hand that reaches down to them. Will it be a Christian hand?" Is this not a challenge?

Tell what is being done in our mission fields in the Near East to follow up Dr. Laubach's work. (May 1950 *Women's Missionary Magazine*).

Playlets "Yusuf" and "What About It?" found in the *Workbook* in the *Leader's Packet* are on educational work. During your social time have a "Quiz." Page 28 in the *Workbook* or A Dictionary Test. Define each word: Islam, Moslem, Koran, Minaret, Muezzin, Mullah, Allah, Hegira.

For refreshments serve some Near East foods — bananas, apples, oranges, figs, cinnamon tea, coffee or Beladi Salad (mix together chopped tomatoes, cucumbers, onions and water cress. Toss with French dressing.) or corn starch pudding—any ordinary corn starch pudding will do. To be really Egyptian it should be flavored with rose water. See *Near East Cookery*—Book of Near East recipes.

Program Aids:

See the Worship service in this month's magazine also articles pertaining to the Near East.

Leader's *Near East Study Packet.*
Work Book—Near East.
Husna—A story leaflet.
An Epic of Egypt—pages 18-19.
Your textbook: *Assignment: Near East*—Chap. Three.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

Regular Offerings

All regular offerings of the boys and girls should be divided among the Seven Departments of Work of the WGMS. These departments are: Foreign, Home, Negro, Indian, Parsonage, Temperance and Reform, and Benevolence. Thus regular Junior offerings reach all of our home and foreign fields and aid in all types of our mission work. These offerings, with proper designations, should be sent at intervals during the year to the Presbyterial Treasurer.

Junior Thank Offerings

Each Junior is asked to give a daily Thank Offering. The pink Thank Offering boxes of the Juniors and the tiny Jewel Thank Offering boxes of the Little Light Bearers are to be brought in at the time of the annual Thank Offering of the Senior societies in the fall. As is the case with the senior Thank Offering, the total of the Junior Thank Offerings is divided each year among the Seven Departments in proportion to the existing needs.

All Junior Life Membership fees are put into a fund and are used for particular needs; a mission building, for example. A Junior Life Membership fee is ten dollars, and forms part of the total Thank Offering.

The Junior Thank Offering should be sent to the Presbyterial Treasurer before December 15 and a report of the amount and other details should be sent immediately to the Presbyterial Thank Offering Secretary.

Junior Special Fund

In addition to regular offerings and the annual Thank Offering, Juniors are asked to earn money each year for the Junior Special Fund. Definite projects are assigned annually to the Juniors for their "Junior Special." Coin cards or paper suitcases are supplied to the Juniors to aid in gathering "Junior Special Coins."

At the close of the Thank Offering season, emphasis should be put on the Junior Special projects and all contributions to this Fund should be sent to the Presbyterial Treasurer before the end of the church year.

Honorary Membership Fees

Friends of the Juniors, including members of Women's and Young Women's societies, give honorary membership fees annually to cover the expenses of the Junior Society, so that *all offerings given by the Juniors may be kept intact for* WGMS missionary purposes. An honorary membership fee amounts to fifty cents or more each year.

Expenses of a Junior Society include subscriptions to the *Junior Missionary Magazine*, cost of Junior mission study books and literature, cost of materials for handwork and for the Junior Exhibit, cost of refreshments at social meetings of the Society, contribution to the Presbyterial expense fund, and other incidental expenses. (Junior Societies are not required to contribute to the WGMS expense fund.) A Junior Superintendent should not be expected to supply funds for all these purposes, but should be encouraged in her work with the boys and girls by gifts to the honorary membership fund. If the total of the honorary memberships amounts to more than the expenses, the remainder is put into the regular mission funds.

Home Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

FRENCHBURG KENTUCKY THE NEW CLOTHING STORE

The new used-clothing store has been completed and is now a busy place with Mrs. J. J. Stout, our new store manager, in charge. The building is of cinder block construction, two stories, located directly across the highway from the campus. The lower floor is the sales room with conveniently arranged clothes racks, bins and counters so that the garments are well displayed and quickly available. The second floor is given over to storage and opening and sorting of the contents of boxes.

Mrs. Stout is enthusiastic over her work as she sees how much good it does. Being of a practical turn of mind she notes the amount of postage on the boxes, which is often rather large, and what could have been eliminated to reduce the cost, such as narrow, high-heeled shoes, evening slippers and badly worn garments. There are not many of the latter but occasionally, one slips in, adding weight and postage to the box. Shoes with low or moderate-height heels are always welcome, particularly children's shoes. We are grateful for the many good useful garments that are sent to the Frenchburg and Ezel schools by friends all over the church. Many children from back in the mountains would hardly be able to attend school if this source of clothing were not available. Some children walk two miles, sometimes more, to reach a road where the school bus can pick them up so they need warm clothing. So send your children's good outgrown sweaters. (*Secretary*)

THE CORRIDORS OF FRENCHBURG HIGH SCHOOL SPEAK

We have seen many faces come and go. In former days we were familiar with the sight of little folks and the shy glance of the intermediate group but as years have rolled around we must now content ourselves with listening to the chatter of high school people as they begin to arrive at seven thirty each morning.

The boys seem to want to develop long legs for they frequently take the stairs two steps at a time. If the principal happens to be near enough to see them from the corner of her eye she feels sorry for the parents who must put so much money in long-legged trousers so she calls the young men to the foot of the steps and attempts to show them how much more attractive they will be to the fairer sex if they will only go step by step so that the young ladies might desire to step beside them and make them happier as they wend their way to the class rooms.

Surely, the class rooms are filled. Boys and girls come from all over the county and it is inspiring to watch them develop. Some are much interested in books. Some even attempt to hide "funny books" in their note books or hip pockets. (Watch out boys!—The principal has her eyes on that book.—There she has it.) Well, I suppose it is better to teach boys good literature, history, science, and mathematics, but those boys don't seem to think that way; they always want the principal to promise to give back the little book.

We have had one hundred eighty-three young folks in our high school classes but already we have lost nine for various reasons. Some would rather work, some would rather loaf, and some would rather marry. A happier and more cooperative group than the present one hundred seventy-four would be difficult to locate in any high school of the United States.

The eighteen seniors, realizing they are on their last mile, are proving to us that they will go forth from

the corridors ready to step into line with those who are preparing to enter college, with those who will be accepting office positions, or with those who will be going into factories for work. The fifty-three juniors are hoping to hold their lines firm until, as dignified seniors, they receive their diplomas. (If they reach their goal they will have the honor of being the largest class to be graduated.) The forty-one sophomores are squeezed in between the outnumbering juniors and the sixty-two freshmen who are rapidly following in their steps.

The one hundred seventy-four young people, with their fourteen leaders (including instructors of music and physical education whom they share with the boys and girls of the elementary school) are striving to find time to store away knowledge gained from perusing their text books and supplementary helps which they find in the well-organized library. Two periods each week are given to Bible study, two to physical education, and one to health. Many of the group have chosen to take part in the co-curricular subjects as forensics, choral and band, F.F.A (Future Farmers of America), Allied Youth, and Fish and Game Conservation Club.

These young people are ready to receive instruction which will help them grow spiritually, mentally, physically, and morally. They will soon be ready to join the four hundred twenty-five alumni who have gone forth from our doors.

We invite your presence on our campus and we urge you to remember us in your daily prayers.

Ruth Courter, Principal

EZEL

Direct word from Ezel having been delayed, the Home Secretary reports that on a recent visit she found everything going on well. The new teachers are doing splendid work. The summer's repairs and improvements have added to the appearance of buildings and surroundings. A major improvement being made by the County is the blacktopping of the street upon which our properties are situated.

We found Miss Frazier, our clothes-room manager at Ezel as busy as Mrs. Stout was at Frenchburg. A new clothing store was provided here in connection with the new grade building three years ago. It is roomy and convenient with both sales room and storage room on the same floor. The two clothing stores are conducted similarly and what applies to one applies to the other. Both need the clothing very much and both schools appreciate the kindness of the friends who send the boxes.

THE NEWLY REDECORATED PARSONAGE

We inspected the parsonage and approved the redecorating of the entire interior which was done during the summer in readiness for a new occupant. We viewed it approvingly but sadly for there stands this fine eight-room parsonage with three bedrooms, study and bath, "spick and span"—and empty. Where is the pastor who will make his home in this pleasant manse and accept the challenge which this field presents? We know that somewhere there is a man whom the Lord has marked for this work. Will you help us find him?

WESTMINSTER CHURCH, BROOKLYN, N. Y.

Last month I was working in our Second Jersey Church; now I am here in our Westminster Church to do work for our Saviour.

As in the other churches my main work is to ring door bells, inviting those who do not have a church home to worship with us each Sunday. Our Prayer is that many might know Christ as their Saviour through hearing God's Word and by the reading of the Gospel Tracts which we leave at each home.

Thus far we have found many who do not go to any church. We covet your Prayers for these people.

(*Continued on Page* 253)

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

COOPERATIVE EFFORTS

The charter of the WGMS states that it was organized to "help the Boards of the Church." Through these many years it has held true to this aim. Perhaps you are more familiar with such cooperation as it is carried on with the Board of Foreign Missions. Many of our WGMS ladies work in Foreign Board institutions, as in the American College for Girls in Cairo. With a like happy spirit of sharing, Foreign Board physicians and surgeons head the staff of Tanta Hospital in Egypt. Some problems arise due to cooperation and others are solved by it.

It was recently your Secretary's privilege to hear Dr. Roy E. Grace of Philadelphia as he spoke of the need for bifocals in our missionary endeavors. The application is obvious. A good job has been done in shared efforts with our "far-seeing" glasses in distant lands. Let us do a little looking with our "near-sight" glasses at cooperative ventures in America.

This page is devoted to the Negro Department so we shall see how we have cooperated with the American Board. For many years in Chase City, Va., the American Board had oversight not only of the church but also of Thyne Institute. This school was turned over to the county as soon as it was ready to assume that responsibility, but the church is still receiving aid from the American Board. One of the active members in that church is **Miss Grayce Salley,** who is employed by the WGMS to teach Bible in the elementary school and to conduct Vacation Bible School and Youth Clubs in the summer. Henderson, N. C., has the same general status. There Miss Eva Thomas teaches Bible in the high school and assists with youth groups and Vacation Bible School with the Rev. John Dungee, pastor at Henderson and Townsville.

In our three schools in Wilcox County, Alabama, Miller's Ferry, and Prairie, we cooperate with the county in helping pay teachers' salaries; with the American Board in helping pay pastors' salaries. The buildings are the property of the WGMS except for the new elementary school at Camden. The fourth school in Wilcox County which claims our cooperative effort is Arlington Institute at Annemanie. It is owned and operated by the American Board but the WGMS pays salaries of two matrons and includes this school among those to which we urge our societies to send gifts, especially at Christmas.

Knoxville College is an American Board institution but funds from our Negro Department support matrons and a dietitian there. This year we have a new venture in the Knoxville Church. The Rev. Irvin Elligan has been released from his duties as Dean of the College Chapel so that he can give full time to his church. Because there is a rich field for cultivation there, the WGMS and the American Board are sharing in supplying a Staff Missionary for Knoxville Church.

We feel that the Lord has guided us in the selection of Mrs. B. H. Parker as this missionary. She has been useful in Bible teaching and guidance work. She loves her Master and wants others to know Him. She writes: "I know that you are continuing to send up your prayers for us. I shall try to sow the right kind of seed and leave the increase to our God.

(*Continued on Page* 242)

Indian Missions

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Drive, Pittsburgh 20, Pa.

RELIGIOUS EDUCATION AT WHEELOCK ACADEMY

As we approach another school year, we see many open doors of opportunity for service. We go forth with assurance that God is blessing our efforts as we strive to carry on the work to which He has called us. We say with the Psalmist, "The Lord hath done great things for us; whereof we are glad." I am thankful for the small part I have in sowing the precious seed of the Word in the lives of our Indian children and young people of Wheelock Academy.

It was my privilege to have shared in the Vacation Bible School campaign in June and part of July with Miss Grace Thompson of Hugo, Okla., the religious education director for the Indian Presbytery of the Presbyterian Church U. S. We had two college students, Choctaw Indians, as co-workers in the two teams. We spent one week in most of the near-by schools having two sessions daily; the churches had evening services during this time. On the closing night in each school, the congregation usually gathered for picnic supper, each family bringing a well-filled basket of fried chicken, cakes, pies, etc. For the programs we put on the various things we had learned in each session: the memory work, Bible stories, hymns and choruses. I enjoyed my summer's work immensely.

That which was outstanding in our special services during the year at Wheelock, was the observance of Good Friday. With appropriate recorded music was the Crucifixion story on the flannelgraph board. We decorated the auditorium with dogwood which was in full bloom at Easter time, as a picturesque background for the girls in their white robes on that beautiful Easter morning. It is a joy to work at Wheelock with the children and young people. The members of the staff have been most cooperative.

Most of my classes are held during the evening hours with a full schedule. The classes are divided into various age groups. We are using "Through the Bible Study Course" by Roper on the Book of Genesis. We have the usual Sabbath School classes, and Church services twice a month with a visiting minister in charge.

It has been customary in the past for the staff members to contribute to a fund to purchase Bibles for each eighth-grade graduate. Since I had a supply of new Bibles for which we are grateful to the American Bible Society, I thought it would be wise to give each girl a new Bible that she could use during the year in our study classes. The girls were happy to receive the Bibles.

I am especially indebted to those who are faithfully praying for the work here and I wish to thank those who sent cash donations and other supplies. I appreciate the prayer requests that have come at various times.

Pearl Bear

OUR FIRST CHRISTMAS AMONG THE NAVAJOS

In reporting our first Christmas at Oljato Trading Post in 1949 we express gratitude to the Lord for a beautiful day, no snow, no wind, but bright sunshine. It was cold in the morning, ten above zero, but by noon the sun had made it quite comfortable. This was a blessing because all our activities had to be in the open air. There were 150 people present. Neither the hogan we use for a church, nor the little store would hold more than a third of that number.

The traders, Mr. and Mrs. Ed

Smith, cooperated with us in a fine way. Mrs. Smith decorated a Christmas tree. Mr. Smith provided boards for us to put over large kerosene drums for serving tables. They also furnished coffee and apples for the crowd. We furnished doughnuts. These refreshments were served cafeteria-style at noon as most of the people had come a long distance to be present. The people sat on the ground to eat. While they were thus seated we began the service. With Mrs. Patterson at the folding organ, we sang carols in both English and Navajo. Song sheets were distributed to the few who could read. The Christmas story was read from Luke 2 in both English and Navajo. Then the interpreter gave this story in Navajo in his own words to help the people understand that Christmas is the birth of the Saviour.

There were some interruptions. One family was moving their sheep to winter quarters, and took in our celebration along the way. The sheep had been left to graze but decided the pasture on the other side of the crowd was better and naturally took the shortest course to greener pastures which was too near our service. At least their tinkling bells added a proper Christmas touch. One little girl, three or four years old, had tied her pet lamb to the family wagon. She feared it would go off with the flock and ran to rescue it, bringing it back with her into the service. It was black but behaved very well. (We were reminded of our first missionary experiences in Sargodha, Punjab, India.) In concluding the service we emphasized the wonderful gift God had given the world in His only begotten Son and that Christians had a custom of giving gifts to one another in honor of the Lord's birthday, and that some of those Christians had shared their gifts with their Navajo friends.

Our Navajo helpers brought out the boxes of dolls, toys and other gifts we had hidden away in the Trading Post and put them in order on the serving tables. The people were asked to come a family at a time to receive the gifts in an orderly way. Nearly every family mentioned left someone at home to herd the sheep. We were glad to send gifts home to the herders, also, for in most cases they are young boys or girls. We estimate that gifts went to a hundred of these herders in addition to those given the 150 present at the first service of this kind ever held at Oljato. There was also a candy treat for all present as well as for those left at home.

We thank all who sent us donation boxes and money gifts. We greatly appreciate that most of the donations came in good time. Our trailer house was rather crowded as the boxes came in each mail but we managed to get them processed and ready to transport to Oljato on Wednesday, ready for the above reported service on Thursday, December 22. While Oljato was our main responsibility we also assisted Rev. and Mrs. McGaffin in the activities here at Kayenta. On Friday evening there was an English program in the church in which both the public and the Indian schools participated. The church was full. On Saturday there were about 400 for the dinner served at noon. The materials for the dinner were provided by the Kayenta Trading Post and prepared by the Presbyterian Church group. Following the dinner a service was held in the church which was a Navajo service for all who could get inside. Gifts and treats were distributed to about 300.

Fred C. Patterson

JIM POWESHIEK, 97, OLDEST MESQUAKIE INDIAN, IS DEAD

TAMA—Jim Poweshiek, 97, great-grandson of Chief Poweshiek of the Mesquakie Indians, died in October.

Oldest member of the tribe, Poweshiek was born on the reservation a year after the Mesquakies returned

to Iowa from Kansas in 1852. Old Jim had lived all his life here.

The name Poweshiek, which means "shedding bear," has taken an important place in Iowa history.

Poweshiek's great grandfather played a prominent part in early Iowa history. He sold great tracts of Iowa territory to the federal government in 1824, 1837 and 1842. Poweshiek county was named for him.

Last year, Old Jim recalled his father's history of the tribe's last great battle, with a band of Sioux warriors who surprised the sleeping Mesquakies one morning at dawn.

The Sioux fought until 9 a.m. before they finally took to their heels, leaving many dead.

Old Jim was widely known throughout Iowa. As a young man he was a prominent farmer in the Tama locality. He was one of the first tribesmen to build a frame house on the reservation.

He served for many years as a federal law enforcement officer on the reservation.

He long was an outstanding figure at the annual powwows held by the tribe and he also took a leading part in the tribal council.

Surviving Old Jim are two sons, Jonas and Horace; two daughters, Mrs. Charles Davenport and Mrs. Ida Snowball, and a sister, Mrs. Whitebreast.

Burial was in the cemetery on the high bluffs overlooking the reservation.—*Quoted from a local newspaper.*

*AN INDIAN CHRISTMAS SONG**

(American Indian)

'Twas in the moon of wintertime,
When all the birds had fled,
That mighty Gitchie-Manitou
Sent angel choirs instead;
Before their light the stars grew dim,
And wandering hunters heard the hymn,
Jesus your King is born;
Jesus is born.
In excelsis gloria!

Within a lodge of broken bark,
The tender babe was found;
A ragged robe of rabbit skin
Enwrapp'd his beauty 'round;
But as the hunter braves drew nigh,
The angel song rang loud and high,
Jesus your King is born;
Jesus is born.
In excelsis gloria!

The earliest moon of wintertime
Is not so round and fair
As was the ring of glory on
The helpless infant there.
The chiefs from far before him knelt
With gifts of fox and beaver pelt;
Jesus your King is born;
Jesus is born.
In excelsis gloria!

O Children of the forest free,
O sons of Manitou,
The Holy Child of earth and heaven
Is born today for you;
Come, kneel before the radiant boy,
Who brings you beauty, peace and joy.
Jesus your King is born;
Jesus is born.
In excelsis gloria!

*Source unknown.

NEGRO MISSIONS

(*Continued from Page* 239)

I have been received cheerfully in the homes and have had many friendly talks. I do not give up easily. Certainly I must pray before I set out on my calls for the work is too delicate to undertake in my own strength."

Yes, Mrs. Parker, Rev. and Mrs. Elligan and loyal members are working together in Knoxville that His name may be glorifieed, His salvation accepted. Pray for this new venture in cooperation as well as for our more familiar work in Negro Missions.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.

Miss Rosaltha Kenagy

The Women's Board takes pleasure in announcing the appointment of Miss Rosaltha Kenagy for regular missionary service in the North Sudan. Miss Kenagy went out as a short-term teacher in 1947 to the Atbara Schools. Her work, with Miss Mary Jane McKnight for two years and then with Miss Marguerite M. McClellan for a year, has proved her to be a most valuable educational worker. "She was universally loved and able to accomplish the maximum," according to Miss McClellan.

Miss Kenagy returned to her home in Clarinda, Iowa in the summer. After study, she will return to Atbara to take up her work again in August, 1951.

"RAIN DESCENDED, FLOODS CAME"

Letters from the Punjab, Pakistan, tell of the devastating floods suffered recently in our Mission area. Rev. P. A. Miller, General Secretary-Treasurer of the Sialkot Mission, writes: "I have never seen anything like it and hope never to see such widespread destruction again. This country is so flat that the water spreads over many square miles of territory when the rivers go out of their banks. The radio reported yesterday (September 27) that in the Montgomery District alone 400 square miles were under water, 100 villages wiped out and some 700,000 people flooded.

"We are faced with a tremendous relief problem. The area affected by this flood is at least five times as extensive as that of the flood of 1947 and two or three times as many Christians have suffered loss in varying degrees. Some have lost their houses and all their possessions including their animals. Others have been able to save their animals. Clothing, food, and medicine, especially anti-malarial tablets will have to be supplied at once, and later on, help to restore houses. There seems to be a great shortage of anti-malarial tablets; even the Government does not have a sufficient supply. It is likely that disease will claim many more victims than the flood itself. The country in the flooded areas is just strewn with rotting carcasses, which pollute the air and the water supply. Well and drinking water supplies have been polluted by the flood waters and the people have no fuel to boil their water, even if they know enough to do so. Each station being cut off from the others means that we cannot get a Relief Committee together to plan a uniform program for the entire Mission.

"Harrowing tales are told of whole villages completely wiped out, or corpses and carcasses lying on both sides of the road, of a dead ox lodged in the branches of a tree showing how high the water had risen.

"So far we have had no word of any of our Mission bungalows having fallen down, but of course we have only been in touch with Gujranwala and Sialkot Districts, but much damage has been done to the bungalows and a number of servants' houses have fallen down. The Memorial Hospital in Sialkot was badly flooded, with water seven inches deep in the Nurses' Bungalow, and several inches deep in the Hospital itself. The wells are filled with flood water and the electric motors put out of commission, so the Army has been supplying them with water. All the five rivers of the Punjab were flooded at the same time. I am doubtful whether communications will be sufficiently restored by October 12 to enable our missionaries to reach Sialkot for Annual Meeting. We may have to postpone our meeting."

From N. Addaline Brandon, Rawalpindi: "The floods have been widespread throughout the whole of the Punjab—with 82 hours of incessant rain. The poor people in rural areas have suffered terribly, their mud villages have melted away under the raging flood waters. There has been great loss of life and a colossal damage to crops and cattle. The people in many places have lost everything and winter is coming on. All the wells are polluted and epidemics of malaria and cholera are starting. All civil and military aid is requisitioned and medical aid and rations and clothing are being distributed far and wide. Do pray for us all here as our Rural Church has been hit badly and we are doing all we can to help. Families are separated and lost and the suffering breaks one's heart."

From Miss Edith M. Drake of Gujranwala: "It poured for approximately 85 hours without stopping, and no description of the damage which has taken place over an immense area could begin to indicate what has really happened. Christians and non-Christians as well, seem to feel that God is angry with them because of sin, and do not hesitate to mention the fact. Here in Gujranwala three people were killed when their house fell. Men saw their whole families float down with the current before their eyes. We shall be hearing more as time goes on. What a shame, but more tragic still is the fact that 'a hundred thousand souls a day are passing one by one away in Christlike guilt and gloom, without one ray of hope or light, with future dark as endless night.' 'O Church of Christ, what wilt thou say when in that awful judgment day they charge thee with their doom?'"

When the excerpts from these letters are read, more news will have reached us, but these give us a picture of the terrible conditions. We call upon our women for prayer and help to meet the great needs of our fellow Christians who have been so sorely tried. The Women's Board in behalf of the women of the WGMS has sent a generous check for these flood victims for food and clothing.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss Mary T. Anderson, R.N., 1948—Assiut
Miss Margaret M. Bark, 1948—Cairo
Miss Elizabeth A. Baumgartner, 1949—Tanta
Miss Marjorie J. Dye, 1950—Cairo
Miss Lois R. Ellifritz, 1950—Cairo
Miss Lois M. Finney, 1948—Cairo
Miss Margaret Gettemy, 1949—Tanta
Miss Faith E. Hamilton, 1948—Cairo
Miss Louisa G. Hines, R.N., 1949—Tanta
Miss Elizabeth Hopkins, 1949—Cairo
Miss Marian L. Jamieson, 1948—Assiut
Miss Helen V. Kirkness, R.N., 1947—Tanta
Miss Mattie Mae Klingaman, 1949—Cairo
Miss Mary L. Markley, 1948—Cairo
Mrs. Mary Lou Lash Meloy, 1948—Cairo
Miss Shirley A. Moss, 1948—Tanta
Miss Joan Murdock, R.N., 1949—Assiut
Mrs. May L. Podbreger, R.N., 1949—Tanta
Miss Ruth N. Purdy, 1949—Assiut
Miss Mary E. Reed, 1948—Assiut
Miss Norma Lee Squires, 1948—Cairo
Miss Edith M. Vorhis, 1949—Cairo
Miss Marjorie M. Walker, 1950—Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950—Khartoum North
Miss Beverly J. Day, 1950—Athens
Miss Marian C. Davidson, R.N., 1950—Khartoum North

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

for rehabilitating their homes and taking care of the sick and injured. Our hearts go out to these who have lost all, but we pray that their faith in God and His people may carry them through these trials.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

AT SIALKOT HOSPITAL

Told by Dr. Reba C. Hunsberger in a letter to the Foreign Secretary.

Since September 4, due to unusually hard rains in the mountains, rivers overflowed and broke roads and railroad tracks. The first flood cut off Lahore for about ten days and people had to wade through water and walk miles to get to Lahore from Gujranwala. Then on September 16 it began raining in the evening and rained 84 hours, pouring most of the time. The Chenab River near Sialkot rose rapidly and overran the whole country side. Then the small river Aik which flows through Sialkot rose and, to save a low section of the city, they cut the bank above us, letting in water through our section, which is high and usually free from flood waters.

On Monday, the 18th, about 2 p.m. the water from the fields all around began to flow into the hospital compound, rising rapidly so that in two hours it was inside the main hospital itself, rising up to eight inches in the highest part. The servants' quarters, nurses' quarters, white T.B. ward and European ward were all flooded about two feet; then it came into the Sisters' Bungalow six inches. My bungalow was the only building that was not flooded.

We had to rescue servants' families, patients in the family wards and out wards and put them upstairs. The nurses had to carry their bedding and boxes out through the rain, and in water hip high to the upstairs wards of the hospital. Then we got bricks (2) under all the legs of each bed, and kept patients on their beds in the main hospital, praying that the water would not come high enough to flood them out. Some were very frightened and wanted to go home. But most were quite brave and the Christian patients in the wards began praying and singing hymns. The water got up eight inches, then stopped, so they were all safe if they stayed in bed. We were so full that we could not evacuate these downstairs patients upstairs. The water was too deep around the hospital for any patients to leave for their homes. So there they stayed all night. The water began to recede about 2 a.m. and by morning it was out of the hospital, but we walked about in water on the grounds for two days more.

The rain continued until Wednesday morning. Then when the sun came out we got everything on the roofs to dry. All boxes, even tin boxes, were filled with water, so winter clothing and blankets and all supplies were soaked. The greatest trouble was to get all the wheat carried up on the roof, several tons of it, to dry before it spoiled. Then we had to get our water-soaked engines out of three wells. All are out of use still after three weeks and we have no water except what is carried in from outside. Our septic pump, of course, is stopped and our sanitary system is not working. It is difficult with so many people to care for. The Military here have been wonderful in helping us out, and they are drying and rewinding the motors.

Many, many villages have been washed away and many people, including Christians are homeless, and have suffered the loss of all their goods. They got ill from exposure and we have many flood victims in the hospital. We have to clothe them, feed them and treat them free, so again our debit rises. So many refugees from the Kashmir Camps still come to us and they swell the num-

bers of indigent who get everything free from the hospital.

It is truly a charitable hospital almost exclusively these last three years. Drugs are three times the price they were ten years ago, and all cloth is so expensive. We don't know what to do to keep out of debt. Salaries have had to be raised to help our staff and workers, as food is double the cost of ten years ago. Nurses are so much in demand they leave us, after we give them an expensive four years' training, to get double the salary in government jobs. I'm not complaining, but just stating the facts of the case.

One thing we greatly rejoice about is our privilege to teach the Word and tell the Good News of Salvation. Besides our three evangelists' work among the patients, and the Staff messages every morning before going on duty, we have a special meeting every Friday evening when we have a special speaker, or movies or flannel-graph Bible stories for the patients. We showed "The King of Kings" in three installments this summer and Evelyn McKelvey told the story beautifully in Punjabi as the picture was being shown. How the women and children loved it!

GUJRANWALA, PAKISTAN

Miss Edith M. Drake's recent letter has this interesting account: "One of the highlights of the Sialkot Convention—my first—was the privilege of helping Mr. Chandhu Ray of the Bible Society with his bookstall. I believe that he is one of the outstanding Christians in the Pakistan Church today. Just recently he has been able to get the Bible into Tibet and it came about in a miraculous way.* Now he is working on the Sindhi Bible. We had a display of Bibles written in almost every language in the world. To see it made one realize something of the work that the true Church of Christ has accomplished throughout the world.

*See October Magazine, pp. 94, 95, and November Magazine, pp. 156, 157.—Editor.

JHELUM, PAKISTAN

Miss Evva P. Hartig, R.N., makes an impassioned plea for medical help: "I am wondering if the home Board might not get medical help for us, since so much work has been closed in China and Korea. I heard recently that some young Australian ladies, who offered their services to the Church in China went out, but recently went through India on their way home. There must be many people coming from these closed fields who would enjoy doing His service in other lands until the doors reopen for them. All of our hospitals need help and surely we here in Jhelum have waited long. We are especially understaffed since partition and the need is greater than before."

Our Boards would gladly welcome medical help. Women doctors, nurses and an X-ray technician are especially needed for Jhelum, Sargodha and Sialkot Hospitals. Surely there are trained medical people with a missionary vision who would answer this call.

TAXILA HOSPITAL CEREMONIES

An account of the civil opening of the new Taxila Hospital ward for women on September 30 and the Mission dedication ceremony on October 1 has come from Dr. Reba C. Hunsberger who was invited to have a part in the ceremonies. Dr. Hunsberger left Sialkot Hospital on September 29 with Miss Marjorie Faught, who had served at Taxila when she was in India and who with Miss Ruth M. Nichol is spending a mid-term vacation in Pakistan. It took them about 24 hours to get there on account of the broken roads and railway lines en route.

On Saturday afternoon Dr. Hunsberger spoke at the official opening bringing greetings from the women of the United Presbyterian Church of America and a message from the Women's Board, and told something of the Life Membership Thank Of-

Top row, left to right: 1. Punjabi nurses trained in Sialkot Hospital, now working in Taxila Hospital, with Miss Marjorie Faught, now of Ethiopia, and Miss Temple. 2. Entrance to Women's Ward, Sialkot Hospital. 3. Crowd attending the dedication service of the new Women's Ward of Taxila Hospital, October 1, 1950. Note the flags of Pakistan and of the United States.

fering gifts that had made this Ward possible. The Commissioner of Rawalpindi and the Deputy Commissioner were there. The Commissioner gave a short address, then opened the front door and proclaimed the Ward open. Dr. Norval E. Christy, Dr. John Vroon and Rev. H. J. McGuill also spoke. It was quite fitting for Miss Marjorie Faught to present diplomas to two male nurses who were trained in Taxila Hospital.

The accompanying front view of the building was sent in the summer by Dr. A. T. Karsgaard, an Evangelical Alliance missionary, superintendent of Taxila Hospital. He wrote of the delay in building that had tried their patience, but praised God it would soon be finished. He wrote, "We know you will pray with us that this be a time of personal as well as building dedication." The other pictures were taken at the time of the opening and dedication and sent by Dr. Hunsberger.

Sabbath morning the Communion Service was held in the new Heinrich

Memorial Chapel. Then they walked over to the Women's Ward singing the 24th Psalm. There in the entrance way Dr. Hunsberger gave the dedication address bringing the Women's Board message, which she had translated into Urdu, and telling something of the beginning of the work in Taxila and the need for a Women's Ward. "The ward looks neat and well built and has an imposing frontage," Dr. Hunsberger wrote.

Dr. Karsgaard reported 3,008 inpatients last year at Taxila and 1,774 major operations, 759 minor operations; approximately 35 to 40% of these were female patients. He writes: "It has greatly encouraged our hearts to have a resident evangelistic missionary (Rev. H. J. McGuill) and we feel that our impact for Christ has become more effective."

ANNIE CAMPBELL GEORGE GIRLS' SCHOOL

The long-waited-for settlement of property in Addis Ababa, Ethiopia, has been made and on September 7, 1950, the deed to the new property was given to the Mission, Mr. Phil R. West having acted as the Women's Board agent with Power of Attorney.

The Board of Foreign Missions, acting for the Women's Board, has carried on negotiations for years concerning the George Memorial Hospital property, which was expropriated by the Italians, liberated by the British and taken over by the Ethiopian government. Dr. Roy E. Grace, Vice-President of the Foreign Board, in his recent visit to Addis Ababa, negotiated a settlement with His Majesty, Haile Selassie I, Emperor of Ethiopia, whereby the property across the road from our former hospital property was offered to the Mission for its work in Addis Ababa in lieu of the property formerly held by the Mission. It is reported that the George Memorial Hospital has been, or will be, taken over by the Government for use as a medical laboratory.

The Girls' School, with approximately 200 girls of whom 53 are boarders, has been carried on in very crowded quarters in a residence on the hospital property, and many girls have had to be turned away because there was no more room for them. The new property has been used as an Orphanage for war orphans, there being 50 at present. This new, but smaller, property is across the road from the former hospital, has electricity and running water, a stone residence, dormitories and class rooms, all of which need repairing, painting, etc. One of the dormitories with a mess hall is badly in need of reconditioning, the other dormitory will have to be partitioned to make class rooms. The residence needs considerable repair, and one building will have to be torn down as it is beyond repair, but any possible material will be salvaged for other needed building. There is space within the compound adequate for Mission buildings. Eucalyptus trees beautify the compound and furnish firewood.

The Women's Board has decided to name the building "The Annie Campbell George Girls' School" in memory of Mrs. W. S. George, Sr., whose husband contributed so largely to the former hospital. It was a great satisfaction to know that the pictures of both Mr. W. S. George's wife and mother were unharmed through the uncertain years during and since the Italian invasion and they are to be hung in the new Girls' School.

The ministry of health and healing given in His Name in the George Memorial Hospital cannot be measured, and only the Great Physician knows the spiritual influence it had, as those who heard the message went far and near, bearing witness to the truth. Now since the service in the hospital is no longer possible, the Women's Board covets your interest and prayers for the ministry of teaching the girls, the future women of Ethiopia, who attend this new Girls' School in Addis Ababa.

Panoramic View of the New Property at Addis Ababa, Ethiopia

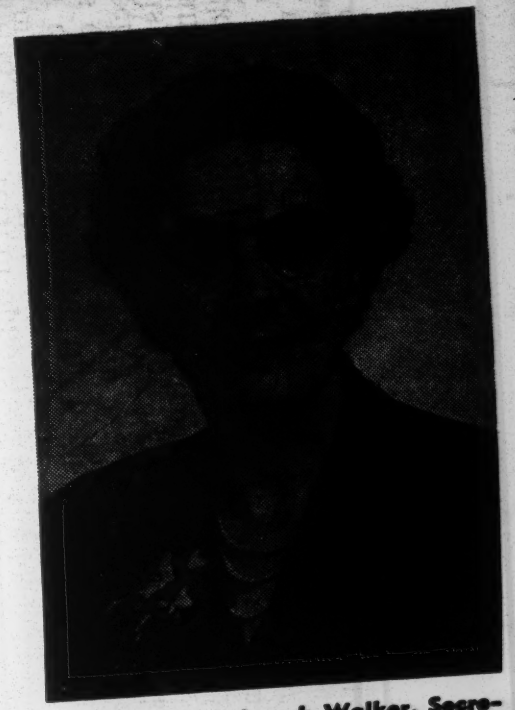
Looking toward the rear corner of the compound, the visitor would see, from left to right: a two-bedroom building just to the left of the gateway and not quite half way into the center of the compound. It is built of mud and sticks on a stone foundation. This building has no ant shield, against termites. All the woodwork on the veranda needs to be replaced, the foundation on one side rebuilt and the interior cleaned and painted. The plumbing will have to be replaced.

The middle building is the dormitory, 18 ft. by 140 ft., divided in the center by two washrooms. This building is about three years old and in good condition. It needs some minor repairs, mostly paint and whitewash. This is a good type of building. There is the suggestion that future buildings be much as this one: stone foundation, then a four-inch cap of concrete, then a sheet-iron ant shield on top of the concrete; the wall of sticks and mud. This building does not have the ant shield in it.

On the right we have a front view of the large residence which the visitor coming from the gateway would see on his right.

Note the beautiful, tall eucalyptus trees. The property is such that it lends itself to future development and building for the use of the mission. Not seen in the picture are other smaller buildings, some good, others of little value.

A tall fence of sticks separates the compound from a good, hard-surfaced road. Directly across the road is the former George Memorial Hospital.



Mrs. Ruth Lobaugh Walker, Secre-

Miss Ruth Nichols, Principal of the

Temperance And Reform

By MRS. W. J. HARPER McKNIGHT, 2901 Pioneer Ave., Pittsburgh 26, Pa.

WOMEN CAN ADVERTISE ALCOHOL TO DEATH

By Lucia Myers,
in *The Christian Advocate*

"Of course I'm against alcoholic beverages, but what can one woman do about it?" And with that the young woman folded her hands with an air of futility.

Of course she can do something about it. Her own example of total abstinence, her activity in the Woman's Christian Temperance Union, her money contribution to Allied Youth, which is educating young people to understand why it is smart not to drink, have more far-reaching effects than she may realize.

But I want to suggest another way: *Women can advertise alcohol to death!*

The liquor traffic condemns itself when the facts about it are known. Women are gifted in the arts of conversation. Put those two together, and it can be seen what women can do to publicize the black facts about alcohol.

A year ago, I began making a file of newspaper clippings on crimes and accidents in which alcohol beverages were a factor. I was astonished to discover that in almost every issue of my daily paper there was an account of some tragedy linked with drink. My file is now bulging with clippings; and I make use of them, while they are fresh news, in a way which any woman can adopt.

"Did you see in the morning paper that story about—?" When one considers how many neighborly conversations begin that way, it is easy to see how one can adapt that technique.

"Did you see that story this morning about the little girl and her grandfather who were struck down by a drinking driver?"

The facts were these, and I relayed them to her: Early one evening a man and his five-year-old granddaughter in a quiet suburb of a large city in my state went, hand in hand, to the corner drug store for an ice cream cone. On that short walk from their home, an auto came careening down the street, rocketing across their path as they stepped from the curb. The child was killed, the man was critically injured.

The car sped on, pursued by police. Several miles from the city, the driver attempted to round a curve, ran into an embankment and smashed up the car. He staggered out, unhurt, and was put under arrest.

The last line of that story added simply: "Police said he had been drinking."

My listener was horrified to learn this point, which she had missed in her hasty glance at the account.

I did not have to preach to her about the evils of drink. I merely let the facts speak for themselves.

Day after day, my clipping file and my conversational material grow. By spending a few extra minutes a day, any woman can find the tragedy of alcohol in her daily newspaper. Friends and acquaintances who might not listen to moralizing on the subject will pay attention to the facts. Startling facts like these will be repeated over and over again—at club meetings, over the backyard fence, on the telephone, wherever women talk. This cross-talk of thousands of women could weave a pattern of opposition to the propaganda.

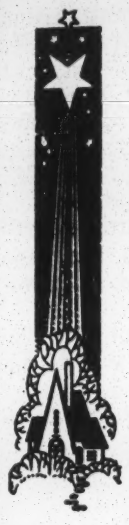
But women, interested especially in protecting the home and family, will have to begin again to assert their influence more strongly, if the drink evil is to be curbed.

I believe this method of spreading the story offers every woman—even the humblest—an opportunity for active participation in this ongoing battle.—From *Pennsylvania Bulletin*.

Literature Department

MRS. WALTER H. HOLT, Literature Secretary, 209 Ninth St., Pgh., 22, Pa.

1950 FOREIGN STUDY



A short review shows the Books: *Near East Panorama* (adult — $1.00 paper; $1.50 cloth); *Assignment: Near East* (youth — $1.00—$1.75); *Introducing Islam* (supplementary — 60¢); *Pearls Are Made* (junior high — $1.00 — $1.75); *They Live in Bible Lands* (grades 4, 5, 6—$1.00—$1.75); *The Thirsty Village* (grades 1, 2, 3—$1.00 — $1.75); *Esa, A Little Boy of Nazareth* (kindergarten — 50¢); Eagle Books: *Desert Doctor* (Arabia), *Temperature* 126 (Iran), *Where Safe Ways End* (Iran)—each 15¢. The Maps: Political Map 50¢; Outline Map (large) 25¢, (small) 25¢ per dozen; Picture Maps: *Bible Lands Today* 75¢, *The Bible in Many Lands* (World) 60¢, *Picture Map of the World* 60¢; *The Bible in All the World* (decorative; in color) 50¢. There are also the usual study guides.

* * *

Leaders' Packet

We do not intend to let you forget the *Leader's Near East Study Packet* which contains in all 21 enclosures, all the way from the *Workbook* (50¢), the *Mecca Certificate* (10¢), down to the penny leaflet. (See detailed list, Nov. *Magazine*). Price $1.00 for entire Packet.

BARGAIN DAY

The Young Moslem Looks at Life by Murray T. Titus (170 pages—15¢ and 20¢) We were able to make a special purchase of this book and offer it to you at this nominal price because it belongs to a former study of the Moslem world. It is not "old stuff" however. Its topics are basic as the following partial list will show: Early Life of Mohammed; The Spread of Islam; The Creed and Sects of Islam; The Dervish Orders; Rewards and Punishments; Marriage in Islam; Religious Education of the Child; Amusements; etc.

Musa by Mary Entwistle (84 pages—25¢). Another special purchase for the same reason as above. Also excellent for supplementary material in this Near East study. Junior leaders looking for extra stories for children, do not miss this opportunity. Although not current, books are excellent for a shade of original price.

JUNIOR MATERIALS

Junior Organization Leaflets now available: *Constitution and By-laws, How to Organize,* and the *Junior Study Outline.*

Cut'n' Fold Series—Syria and Lebanon—50¢. A packet containing 8 cut-outs of a Near East Family, with a background of trees and mountains.

FACTS! FACTS! FACTS!

Two annual publications, *Christian World Facts* (1951) and *Stewardship Facts* (1950), each 25¢, are available.

CHRISTMAS GIFT BARGAINS

Durable box-set books for children! Each set has 5 well-bound books. $1.50 per set—1/3 original price!

1. *GREEN FRIENDSHIP BOX* (Primary)
   Contains: *Fig Tree Village; Mpengo of the Congo; My Story About the Bible; Watch-Goat Boy; Wishes Come True.*
2. *YELLOW FRIENDSHIP BOX* (Primary)
   Contains: *Billy Bates; Little South Americans; Surprise for Min-Deh; My Indian Picture Book.*
3. *RED FRIENDSHIP BOX* (Junior)
   Contains: *Around the World with the Bible; Dike Against the Sea; Far Round the World; Mingo of of the Merry-Go-Round; Nyanga's Two Villages.*

Tributes

Mrs. Lucy Christie Ensle

The members of the McKee Reed Missionary Society of the First United Presbyterian Church of Oil City, Pa., wish to give a tribute of love to the memory of Mrs. Lucy Christie Ensle who passed away Sept. 4, 1950.

Her life was an example of Christian living.

Reared in a Christian home, she was trained for service. This service was expressed in all her life activities: in the school room as a teacher, in the home an efficient worker, a devoted wife and mother.

In the community her helpfulness was always evident. She was an ardent advocate of temperance and served many years as local president of the W.C.T.U.

To her loved ones we extend our love and sympathy, and to them we would say —"Blessed are they who die in the Lord."

Committee

Mrs. Elizabeth Wilson

The Women's Missionary Society of Vandergrift United Presbyterian Church wishes to pay a tribute of love to the memory of Mrs. Elizabeth Wilson who passed away on July 31, 1950. She was an active member of the society for many years. Her quiet, unassuming manner will remain an inspiration to all who knew her. We extend our heartfelt sympathy to her family and commend them to God's loving care.

Mrs. J. Buff Yount
Mrs. Eugene McLean

Mrs. Carrie Denniston

The Missionary Society of the United Presbyterian Church, Newton, Iowa, feels a great loss in the death of Mrs. Carrie Denniston, for thirty-three years a member of our congregation.

Primarily, we think of her as a Christian. Her long church membership, her service as a Sabbath school teacher, her work in Missionary Society and her interest in Fortnightly Circle made her one to whom church members turned for help in things spiritual and financial. This Christian service was carried over into her outstanding leadership in many community organizations. She inspired confidence by her understanding and appreciation of others. She radiated friendliness. Her charm of personality plus her high ideals of motherhood made her symbolize the Christian mother.

We shall not soon forget her service and shall miss her presence.

Committee

Mrs. Mae McClenahan

The Missionary Society of Chatham United Presbyterian Church of Chicago, Ill., wishes to pay an affectionate tribute to our dear friend and counselor, Mrs. Mae McClenahan, Home Missionary extraordinary. Aside from the fact that she helped her husband, Rev. John W. McClenahan retired, build five churches in the Chicago area, she was a life member of W.G.M.S. and her whole heart was in that work.

Her gracious manner endeared her to all who came in contact with her, especially as she greeted one and all, every Sabbath morning..

Leaving us so suddenly Sept. 9, 1950, we can hardly realize that she is now where there is no pain.

We extend our deepest sympathy to her loved ones.

Chatham Missionary Society

Miss Jennie Thomas
Mrs. Janet Guthrie

The Women's Missionary Society of the Viola United Presbyterian Church wish to pay loving tribute to two of its members who passed away this summer. They were faithful to our church and its activities. To their families and loved ones we extend our deepest sympathy.

The Committee

Mrs. J. E. Mansur

The Women's Missionary Society of the Rock Prairie U. P. Church wishes to pay a loving tribute to the memory of Mrs. J. E. Mansur who was called to her heavenly home August 25, 1950.

She was a faithful and loyal member of our church, the Sabbath School, and the Women's Missionary Society. Her presence is greatly missed. To her loved ones we extend our sincere sympathy and commend them to her Saviour whom she loved and served.

Committee

Miss Hallie A. Eisaman

The Women's Missionary Society of the United Presbyterian Church of Greensburg, Pa., wishes to pay a tribute of love and esteem to the memory of Miss Hallie A. Eisaman who passed away March 4, 1950.

She was always loyal and helpful to this church of which she had been a member since 1881. She was a member of the Women's Society for fifty years, and also a life member.

Her quiet and devout Christian life was an inspiration to all who knew her.

We extend our sympathy to her sister and commend her to the "one who never leaves nor forsakes."

Committee

Mrs. Cora Carder

We wish through the medium of our Magazine to pay tribute to the memory of Mrs. Cora Carder who went to her heavenly home July 7th.

We regret our loss but are grateful for the wonderful memories she has left of her wise counsel and the splendid example that she set before us as one who served and trusted her master explicitly.

She served as president of our missionary society for three years and was active in the church as long as her health permitted.

We loved her deeply and feel that we have been greatly blessed in having had her among us these past years. To her son and daughters we extend our sympathy.

May her abiding love and faith in her Lord always be an inspiration to them as it will be to us.

W.M.S., Brookdale U.P. church
Saint Joseph, Mo.

Mrs. Ellen Haddon

The Philathea Bible Class and the McDowell Circle of the United Presbyterian Church, Leechburg, Pa., wish to pay a loving tribute to the memory of Mrs. Ellen Haddon who was suddenly called to her heavenly home August 9, 1950.

She had been in ill health for some time but retained an interest in the work of her Bible class and missionary society. We will always remember her as a willing worker, a kind friend, and of a bright and cheerful disposition.

She was a charter member and the first treasurer of the Philathea Class, and a faithful member of the McDowell Circle for many years.

To her husband, sister and brothers we extend our sincere sympathy, and commend them to her Saviour whom she loved and served so well. Committee;

Miss Alice Butler
Miss Anna Groves

HOME MISSIONS

(*Continued from Page* 238)

I taught the one section of the Junior Boys' Sunday School Class the first Sunday in October. Also have been teaching the Sixth Grade Girls for released-time school.

For six weeks at least I will be bringing the message to the Pioneer Group on "Our Friends of the Near East" during the School Of Missions here. *Jean Dickey*

SLOVAN, PA.

Even though we lost a number of members this past year our attendance is growing. Yesterday we had the largest number at Sabbath School we have had since I started as missionary. Only thirty-eight, yet it was almost too many for our room. Some of these new members are adults: one a husband and his wife who just attended school two weeks; their son-in-law (36) who has not been in church since he was a little boy; their son (19) and his boy friends; a boy from a Catholic home and several children who are starting in the beginners' class. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The parents of some of these children have been on my prayer list since before the children were born and we praise God for the response. Please pray that the parents will come.

We had several nights of services with Rev. Paul Sutton preaching and although the attendance was not large it was regular. *Mrs. R. G. Russell*

COLORADO SPRINGS

The work of the house-to-house canvass in Nob Hill is continued. About one half of the field has been covered once. Much recalling now has to be done also. It has been encouraging thus far and I know the Lord is going to bless where the seed has been sown.

There have been encouragements along other lines also. The Sunday School attendance has grown. The Juniors are active and bringing their friends to the meetings. The Young Peoples' work has been on the increase ever since school started. It is a joy to see them taking an active interest in attendance, in bringing others, and in participation.

I covet your prayers for the work here. Only where His Name is held up and honored will there be results, and by His grace, that is the aim of the writer. *Esther M. Janes*

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Cairo
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1923; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Davida M. Finney, 1915 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Mildred P. Heasty, 1950 ..... Cairo
Miss Nellie V. Hill, R.N., 1945 ..... Tanta
Miss Millie I. Kelso, 1946 ..... Benha
Miss Lucy Lightowler, 1921 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Jeanette L. McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss M. Stella Robertson, 1922 ..... Cairo
Miss Martha A. Roy, 1935 ..... Luxor
Mrs. Rachel T. Selver, 1925 ..... Benha
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Beni Suef
Miss Inez M. Sutton, 1949 ..... Cairo
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Elizabeth M. Wilson, 1932 ..... Fayoum
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Cairo
Miss Laura B. Wright, 1921 ..... Tanta

ON FURLOUGH (from Egypt)

Miss Elsie M. French, 1909 ..... Goldfield, Iowa
Miss Lois D. Kingan, 1926 ..... 4138 Fairfield Ave., Munhall, Pa.
Miss Alberta A. Tedford, R.N., 1945 ..... R.D. 1, Albia, Iowa

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 ..... Rawalpindi
Miss Margaret E. Ballantyne, 1941 ..... Campbellpur
Miss Minnie E. Beatty, 1912 ..... Abbottabad
Miss R. Jean Black, 1921 ..... Pasrur
Miss M. Lois Boyd, 1919 ..... Badomali
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 ..... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss M. Evelyn Cathcart, 1925 ..... Hajipur, Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Betsy Fleming, 1918 ..... Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Hajipur, Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Sialkot City
Miss M. Frances Lincoln, R.N., 1920 ..... Sialkot City
Miss Glendine Lundquist, R.N., 1933 ..... Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 ..... Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

ON FURLOUGH

Miss Margaret Fehlman, 1918 ..... 600 N. Court St., Crown Point, Ind.
Miss Laura R. MacLachlan, 1938 ..... R. D. 1, Atkinson, Nebr.
Miss Louise Scott, 1916 ..... 600 Schaff Bldg., 1505 Race St., Philadelphia 2, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 ..... Khartoum
Miss Mary V. Ewing, R.N., 1940 ..... Doleib
Miss Alice Ruth Gabel, 1948 ..... Omdurman
Miss Ray Huffman, R.N., 1924 ..... Malakal
Miss Aleta J. Matthews, 1946 ..... Omdurman
Miss Jean Maxwell, M.N., 1946 ..... Malakal
Miss Marguerite M. McClellan, 1926 ..... Atbara
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Phyllis A. Rogers, 1949 ..... Doleib
Miss Mary K. Smith, M.D., 1944 ..... Malakal
Miss Frances Turk, R.N., 1921 ..... Khartoum
Miss Eleanor C. Vandevort, 1949 ..... Malakal
Miss Joan E. Yilek, 1948 ..... Atbara

ON FURLOUGH

Miss Mary E. Cole, 1919 ..... Braddyville, Iowa
Miss Una Cole, 1918 ..... Braddyville, Iowa
Miss Marian I. Farquhar, 1945 ..... R.D. 2, Coin, Iowa
Miss Dorothy L. Rankin, 1946 ..... 234 E. Second St., Xenia, Ohio

ETHIOPIA

Miss Ruth C. Beatty, 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Gore
Miss Marjorie Faught, R.N., 1933 ..... Soyo
Miss Eileen Halewood, R.N., 1947 ..... Miza
Miss Mary Nell Harper, R.N., 1948 ..... Soyo
Miss Marguerite M. Lienard, 1948 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Soyo
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. Ruth L. Walker, 1923 ..... Addis Ababa
(All Maji, Sayo and Gorei mail: Box 1111, Addis Ababa)

ON FURLOUGH

Mrs. A. W. Pollock, R.N., 1942 ..... 957 N. Euclid Ave., Ontario, Calif.

UNDER APPOINTMENT

Miss Rosaltha Kenagy, 1950 ..... R.D. 3, Clarinda, Iowa

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 ..... United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 ..... 2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 ..... 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 ..... 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 ..... 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Dora B. Mason, 1918 ..... c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 ..... 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 ..... 12467 Cedar Road, Cleveland, Ohio
Miss Laura B. Walker, 1904 ..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1925 ..... 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 ..... 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 ..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 ..... 268 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 ..... Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 ..... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 ..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 ..... 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 ..... United Presbyterian Home, Washington, Iowa
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 ..... Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lentz, Iowa

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey, 38 Hopkenson Ave., Brooklyn, N.Y.
Miss Esther M. Jones
701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell
36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
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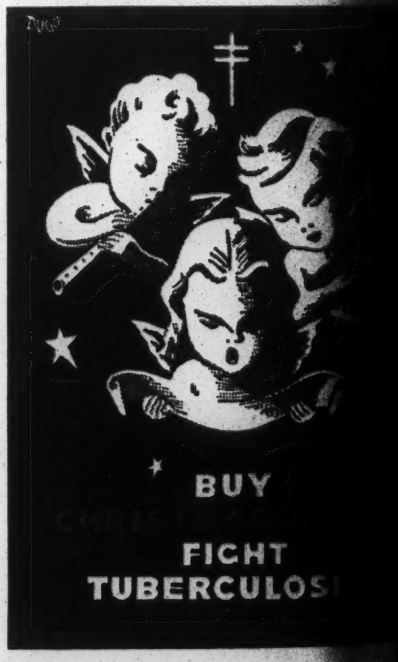
QUIZ

(*Continued from Page* 204)

concerns of the Sudan; Needs of Egypt; Junior Special.

WHERE? — Great oil pools; Devastating floods; A nice parsonage but no parson; People 99% illiterate; People 88.5% illiterate; First Mission Press; Christmas Book Bargains for Children; New YWMS Societies; New WMS; Mrs. Sand's Library.

WHEN? — Dr. Laubach's Literacy Campaign in Egypt; The 1951 WGMS Convention; P.M.I. school girls walking through Assiut streets singing; Opening of new ward for women at Taxila Hospital; The 1951 World Day of Prayer.